

WHAT ABOUT THE CHILDREN? HOPE FOR A BETTER TOMORROW
MOVING FROM SURVIVAL TO “THRIVAL” TO REVIVAL

By

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ABSTRACT

WHAT ABOUT THE CHILDREN? HOPE FOR A BETTER TOMORROW MOVING FROM SURVIVAL TO “THRIVAL” TO REVIVAL

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This project seeks to address the issue of violence among youth ages 13-18 in the South Bronx which has resulted in the Bronx having the largest group of youth who have been incarcerated. But what happens when these same youth return to their communities? The answer is that they sometimes feel a sense of hopelessness which results in more violence. Therefore, by creating an interactive community by which they can integrate back into the community we lessen the chance of future victimization and reduce the recidivism rate of our youth.

The first phrase of this project addresses the environment in which these youth must contend with every day and what has been the major effect for our youth both as victim and perpetrator? The second phrase of this project seeks to hear from our youth and how they feel about the present state of youth in this generation. And finally this project seeks to create programming from a youth's perspective that will allow our youth to reach their fullest potential both from within our structure and in partnership with outside agencies.

As a pastor of Jesus Saves Back to Life Ministries, Inc. located in the midst of this violence and having grown up in this neighborhood I am compelled to create programming that will help our youth and their families.

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I would like to dedicate this project in memory of my parents, James Lewis and Margaret Virginia Kornegay-Mosley, who did not have the opportunity of seeing me reach this far in pursuit of higher education.

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Animal Planet¹
By Karl Lawrence

It was a murder
Happened faster than a sprinting cheetah
And went by
In a flash of lightning
Quickly
Like the strike of a venomous cobra
Thunder clapped
The neighborhood wolf-pack was out on the hunt
When they ambushed the young pup
What a shame
He never stood a chance
The look on his face was that of a deer in the headlights
The wolves fled the scene and disappeared off into the night
Cackling like hyenas
His dead body was now food for vultures and maggots
Another mother bear had lost her cub
She fell on him hysterical
Weeping and wailing in her nightgown
The sirens came
And the pigs swarmed to the scene of the crime like locusts
And
All the animals in the town gathered 'round
Then came the white sheet
The cement was scarlet
Damn!
His life over
Over what?
Now silver-back gorillas are out looking for payback on the monkeys that did it
And wise old owls watch in disgust from the street tops
Another butterfly
Devoured by the spider's web in the game of WASPS
It's like a jungle sometimes it makes me wonder
Why
Like animals we feast on each other

¹ Karl Lawrence, "Animal Planet," used with permission. Karl spoke at our church during Black History Month. His poem spoke to my project and gave me insight to the thoughts of our young people.

CHAPTER 1

MY BRONX

Growing up in the South Bronx I witnessed a progression of changes in the community. There were violent acts between the adults after their weekend binges, murder, domestic violence, robbery, all of which we, as young people, witnessed. These individuals were some of the role models for some of my friends in the community.

However, as years have passed this area has become more violent. Just this summer, on July 22, 2012, 4 year old Lloyd Morgan was shot and killed during a gun battle at the Forest Houses playground during a charity basketball game. Forest Houses is just two blocks from our church.

And sadly, according to a report by NY1 on July 25, 2012, it was a teenager, 17 year old Rondell Pinkerton who admitted to firing the gun that killed little Lloyd. And according to Pinkerton he did it in self-defense after another individual shot at him.²

According to the 2003 Criminal Victimization Survey youth are one of three groups historically most vulnerable to violent crime and continue to be victimized at higher rates than other groups of people. Although violent crime fell significantly (16.6 percent) from 2000-2001 to 2002-2003 for persons aged twelve to fifteen and fell 7.4 percent for persons aged sixteen to nineteen, persons aged twelve to nineteen as a whole experienced violence at higher rates than those aged twenty five and above. An estimated 1,550 juveniles were murdered in 2003, the lowest

² "Teen Charged with Murder of Bronx 4-Year-Old," http://www.ny1.com/content/top_stories/165450/teen-charged-with-murder-of-bronx-4-year-old (accessed April 13, 2013).

since 1984. Of those murdered, 40 percent were under the age of five, 68 percent were male, 50% were white, and 45% were killed with a firearm.³

And whereas adults were a major part of these violent acts the children are now major players in these acts of violence. I believe Geoffrey Canada describes it best in the title of his book that speaks to some of the history of the South Bronx entitled, *Fist Stick Knife and Gun: A Personal History of Violence in America*. In this book Canada shows the progression of youth as their street battles move from fighting one another in a fair one-on-one battle to determine territorial rights, to fighting with sticks, then knives, and now with guns. Unfortunately, guns have now become the weapon of choice.

It is because of what I have seen and experienced growing up in the South Bronx; and it is because in just the last six months two young people that I knew as little boys in the same community—one being my nephew's brother—are now dead as a result of gun violence; and it is because of the remark my daughter made to me when I introduced her to my eighth grade boyfriend—when she replied “at least yours is still alive,” that has compelled me to do something for the youth in the community. And with the leading of God, I am more determined that Jesus Saves Back to Life Ministries—whose major focus for ministry is on youth and young adults—will be a voice crying in the wilderness.

Jesus Saves Back to Life Ministries is a small congregation that was visualized when I accepted my call to ministry in Delaware in 1993. Even then God had planted a seed in me that this was what I was meant to do. Upon my return to New York in 1998, Jesus Saves Back to Life Ministries became an outreach ministry to youth in the South Bronx, working with the children in the John Adams projects located on Tinton Avenue,

³ Laura L. Finley, *Encyclopedia of Juvenile Violence* (Westport, CT: Greenwood Press, 2007), 174.

by sponsoring them on summer outings, and doing outreach with the Girls and Boys town of NY and their Juvenile Correctional Facility residential home in the Bronx. But on January 7, 2007 Jesus Saves moved from an outreach ministry and became a church, so that we could expand our work. In doing so we held our first worship service in the South Bronx at 3251 3rd Avenue, Bronx NY 10451.

Our congregation consisted of about 15 people when all were in attendance, but there has been a decline over the last few years: we lost the Mother of our church to cancer in October 2010, resulting in the loss of her family who were integral parts of our ministry; and two others have now gone off to college. As a result I found myself trying to create a youth program with no youth and only my treasurer and myself in attendance who continually kept me encouraged to pursue God's purpose on those days she could sense my feelings of defeat.

And I must confess that I was disheartened and wanted to give up. I also began to wonder if God has really called me to advocate for our youth, but I decided to stay the course. Because I stayed the course, today I have three members that have committed to the ministry; three interns from New York Theological Seminary who have come to Jesus Saves because of the vision that we have for the community—especially our young people; and still others, helping on the sidelines as we move forward with God's agenda.

Although we are small in number, God has allowed us to do big things. We have managed to present several men's and women's conferences for the community and have done so free of charge or with a nominal fee. (Recognizing the economics of our community, we do not want anyone to feel they cannot be present because of a financial hardship.) You may ask what does this have to do with the youth. These events allow

me to understand the dynamics of those who may be in charge of our youth, and the community at large, and as we understand the adults we can better understand the needs of our youth.

I must say that I have been truly blessed to see individuals give of their substance even when they were in need. It helps me to want to give more. And I have truly grown to understand how God can take little and make much because just as Jesus fed the multitude in Matthew 14:18-21, Mark 6:35-44, Luke 9:14-17, and John 6:5-13, I have witnessed God's provision with this group of people that God has given me. Therefore I do not despise small beginnings.

We have been at our present location for 6 years as renters through another church, but are presently looking to move into our own space. Our ministry is for all people but our major focus is on youth and young adults which is why I have focused this project on young people. And those that have come and are truly committed to this ministry understand my vision and also have a strong concern over the future of our young people. We have continued to sponsor youth on summer outings and are focused on creating innovative programs in the hope that this project will propel us into a productive ministry for youth as we relate to them from within their context.

We have already been blessed to help several of our young people, one in particular who was in the foster care system and has recently aged out. By helping him to achieve some of his dreams, he has managed to obtain his Associates Degree and is currently at City College pursuing his bachelor's in music although it was not an easy journey him.

I had not seen this particular young man in over a year. When he aged out of the system the agency helped him find an apartment in Queens. However, although he did not know it I have been able to check on him through Facebook. My heart was glad when he had a project in school which had him go back to the place that inspired him to do music. He came to the church to take pictures of us in worship, because he told us that Jesus Saves was what had inspired him. Moreover, the youth that have come through our congregation understands that education is important to me. And I would like to have many more success stories.

In the Bronx, where our church is located, Rueben Diaz Jr., the 12th chief executive is the Borough President, and is responsible for approving the decisions for the Bronx. I had the privilege of meeting Mr. Diaz, and he informed me that he would be willing to help us with any of the educational programs we put in place.

In my initial proposal I stated that Jesus Saves Back to Life Ministries is located in Bronx Community District 4. However, when I contacted Community Board 4 and gave them our address they stated we were actually in Bronx Community Board 3, which is associated with the 42nd Police Precinct. Bronx Community District 3 consists of Melrose, Claremont, Morrisania, and Crotona Park East. And our church is identified as being a part of the Morrisania section of the Bronx. The Chair for District 3 is Gloria Alston and the Manager is John Dudley. The boundaries for District 3 are Washington Avenue, Boston Road, Union Avenue, Bryant Avenue, Boone Avenue, and parts of 161st Street, Park Avenue, and Southern Boulevard according to the New York Department of City Planning. The District 3 headquarters is located at 1426 Boston Road, Bronx, NY 10456.

I began attending the meetings for Community Board Three in January 2012 and I am currently being considered to become a member of the board of Bronx Community Board Three.

Violence among our young people has grown to a critical mass in the urban areas of New York City. While Mayor Bloomberg has charged the police force of the city to bring crime down to all-time lows, violent acts among our young people continue to grow, while quality-of-life crimes drop to record numbers. In my tenure as the pastor of Jesus Saves Back to Life Ministries, and as a native of the Bronx, I have seen up close and personal issues dealing with incarcerated youth, gang violence, dysfunctional families, and acts of violence impacting our youth.

The FBI reports a striking number of juvenile homicides from the ages of seven through nineteen.

- 7-12 years of age---- 120 homicides
- 13-16 years of age---- 944 homicides
- 17-19 years of age---- 2,308 homicides⁴

Furthermore, according to a 1991 study by the Centers for Disease Control, approximately one in twenty five high school students carry a gun. There are hundreds of thousands more who come to school with weapons. Schools often serve as gladiator societies for poor urban children. Intimidation, threats, and outright fights go on in classrooms, hallways, cafeterias, and schoolyards. Many children quickly learn that the

⁴ Dean Borgman, *When Kumbaya is Not Enough: A Practical Theology for Youth Ministry* (Peabody, MA: Hendrickson Publishers, 1997), 4-5.

teacher or principle might provide a sense of order when he or she is standing in front of you, but no one can really protect you in school except your fists and your friends.⁵

As a substitute teacher in the Bronx, one of the encounters that I was faced with was an eight year old boy who was afraid to go home out of fear of being “beat up” after school. I had to have one of the teachers walk the little boy home, after I told her and the Assistant Principal if they did not make sure he arrived home safe I would. I must say however, that I was quite disturbed with the response I received from the Assistant Principal when I spoke to him about the young boy. He told me “he probably deserved it.” I told him “no child deserves to be beaten on.” I believe my confrontation with him is what made him respond to the child’s need.

The community where Jesus Saves Back to Life Ministries, Inc. resides in the Bronx has been affected by some of this violence due to many factors. According to the 2010 U.S. Census Bureau, American Community Survey the Bronx with its total population of 1,386,657, the lowest of the New York City boroughs except for Staten Island, has a reported poverty rate of 30.2% with a child poverty rate of 43.0% and a youth poverty rate of 32.3% the highest of all the five boroughs. The Bronx has the highest rate of families receiving SNAP (Food Stamp/Supplemental Nutrition Assistance Program Benefits) at a rate of 49%. The Bronx also has the highest percentage of single parent households at 64.3%, and the highest in families where the grandparent is the primary caretaker. The Bronx also has the highest unemployment rate for teens ages 15-19 at 46% and youth ages 18-24 at a rate of 32.8%. The Bronx leads the boroughs with

⁵ Geoffrey Canada, *Fist Stick Knife and Gun: A Personal History of Violence in America* (Boston: Beacon Press, 1995), 29.

the highest rate of families on Medicaid at 66.4% and the lowest median household income of \$32,568.⁶

To go even further, let us look at how this affects Bronx Community Board 3—the district where Jesus Saves Back to Life Ministries, Inc. resides. According to the New York City Department of City Planning in 2010, 66.7 percent of its population received income support. Of its estimated household population of 22,425: 8,095 had a household income of less than \$10,000.00 per year; 2,510 had household incomes under \$15,000; 1,900 had household incomes under \$20,000; 1,659 had household incomes under \$25,000; 1,513 had household incomes under \$30,000; and 1,269 had household incomes under \$35,000 per year.

In regard to education in Bronx Community Board 3 of the 35,951 individuals 1,688 were uneducated, and 5,352 individuals had less than a 9th grade education. There were 10,626 individuals from the 9th to the 12th grade with no diplomas. And 3,262 12th graders who did not graduate, and the total amount of individuals that were college grads were 2,533.

The population of youth ages 10 to 14 is estimated to be 16,482, ages 15 to 19 12,885, with the majority of the population being Hispanic or Latino, followed by African Americans.⁷ We can see from these statistics that due to the make-up of this community that this is a boiling pot waiting to boil over.

Furthermore, according to the New York State Office of Children and Family Services 2009 Annual Report of the 1,952 youth placed in OCFS custody, the Bronx

⁶ U.S. Census Bureau, American Community Survey 1-Year Estimates, 2010. <http://quickfacts.census.gov/qfd/states/36/36005.html> (accessed April 13, 2013).

⁷ Ibid.

along with Brooklyn were the leading contenders of youth ages 13-21 that were in custody as of December 31, 2009, of which 1,128 were African Americans and 493 were Latino.

For 3 ½ years I did outreach for the Girls and Boys Town residential home an OCFS funded facility in the Bronx and was bothered by the number of African American and Latino/a youths that were in their custody. I remember telling them one Sunday that I was afraid for them and their future. I saw a child as young as 10 who was in their custody and for some this was just the first stop as they awaited sentencing for a more secure facility. So the question I raise and will address further is what happens to these youth when they return home and integrate with the other youth in their community? And what happens to those who are already living in the community who have never gone to jail?

CHAPTER 2 THEIR BRONX

What has been the history of the South Bronx, its politics, its leaders, especially as it pertains to youth? What has been the progression of violence among youth, and when did it begin to escalate? What have been the factors concerning the violence that has been perpetuated amongst our youth.

In more recent years the South Bronx had been considered the national emblem of urban decay. Quoting Nathan Glazer in the book entitled *Organizing the South Bronx*, “It was urban destruction on a scale that rivaled the worst that the planes of WWII could do to British and German cities.”⁸ Furthermore, according to Jill Jonnes in the book entitled *South Bronx Rising*, of the poorest congressional districts in the nation four can be found in New York City—one of those poor districts sits directly beside the richest congressional district in the nation, the 15th District of Manhattan’s East Side. And can you guess what that district is that sits directly beside it? Well in the event you cannot it is the 18th District of the South Bronx which in the words of the *Almanac of American Politics* is “the nation’s most famous slum.”⁹

I have heard the term “slums” used to define neighborhoods, and even the neighborhood I grew up in but I never took the time to see how that word was actually

⁸ Jim Rooney, *Organizing the South Bronx* (Albany: State University of New York Press, 1995), ix.

⁹ Jill Jonnes, *South Bronx Rising: The Rise, Fall, and Resurrection of an American City* (New York: Fordham University Press, 2002), xvii.

defined; but for this research project I decided that I needed to and what I found was most alarming, because growing up I never considered my neighborhood in that manner. A slum is a thickly populated, run-down, squalid part of a city, inhabited by poor people.¹⁰ When I saw the word squalid, I asked myself what does that mean. After I read the definition I thought to myself they chose to use a word in the definition that would try to soften it. Why, because the word squalid means foul and repulsive, as from lack of care or cleanliness; neglected and filthy.¹¹

So in other words, a “slum” is a thickly populated, run-down, foul and repulsive part of a city that is neglected, and filthy from lack of care and cleanliness. She further noted that the South Bronx was a national symbol, but not in the good sense, but as “a disaster area invoked as the epitome of urban failure.”¹² That’s deep. It now makes me wonder what people thought or still think about me when they ask where I grew up, and my response is in the South Bronx.

What else has been said about the Bronx? Stephen A. Samtur in his book entitled *The Bronx: Lost, Found, and Remembered 1935-1975*, wrote:

Around the world, when the media seeks to make concrete the collapse of urban life, the word ‘Bronx’ comes easily to mind. Sadly, The Bronx has probably earned at least a portion of that unwelcomed fame—it was, until recently, in fact a place with a high crime rate and substantial problems of poverty, drugs, and poor housing. Not that there weren’t untouched pleasant streets and happy people there, but it is hard, nonetheless, to convince people that The Bronx of the 1990’s is the ideal urban settlement.¹³

¹⁰ Dictionary.reference.com, s. v. “slum.”

¹¹ Dictionary.reference.com, s. v. “squalid.”

¹² Jonnes, *South Bronx Rising*, 3.

¹³ Stephen M. Samtur and Martin A. Jackson, *The Bronx: Lost, Found, and Remembered 1935-1975* (s. l.: Back in The Bronx, 1999), ii.

But was the Bronx always like this? The answer is no. There was a time that the Bronx was called “the city without a slum.” In the 1930’s during the midst of the Great Depression the Bronx had the lowest unemployment rate of all the five boroughs and as reported by Lloyd Ultan, the Bronx was one of the few places in the country that had privately financed residential construction.¹⁴

So how did it all begin for the Bronx? The first European settler of the Bronx was a Swedish sea captain by the name of Jonas Bronck, who in 1639 developed a multilingual farm worked by Dutch, Danish, and German servants which established the Bronx as a rural country. Later, Lewis Morris one of the four signers of the Declaration of Independence from New York tried to convince Congress to make the Bronx the nation’s capital in the area known today as Morrisania.¹⁵ It’s ironic that it was this section of the Bronx that would be considered to be the nation’s capital, because in later years it would be considered one of the most dangerous section’s in the Bronx. After that period the Bronx was in a dormant state.

During the nineteenth century the Bronx barely existed except for a few scattered hamlets and farms. It was during this time that the Bronx was a part of Westchester County. The Bronx did not become a part of New York City until 1898, which was something that I was not aware of having spent most of my years in the Bronx.

But then came the subways and in the first decade of the twentieth century the Bronx began to boom. The El, the city’s first regular elevated train service that began on February 14, 1870 was extended from Manhattan in 1904 to 149th Street & 3rd Avenue to

¹⁴ Jonnes, *South Bronx Rising*, xv.

¹⁵ *Ibid.*, xvii.

Bronx Park. The IRT (Interborough Rapid System) built in 1904, that consisted of the 4,5, and 6 trains and the 1,2, and 3, trains were extended to the Bronx in 1905, and the IND (The Independent System) built in 1920 went down the Grand Concourse.¹⁶

Now that the subway system had extended to the Bronx, millions of hard-working people moved from the congested tenements of the Lower East Side, East Harlem and other crowded sections of Manhattan, because during this period the Bronx was like the country. It had wide parks for children, empty lots for building, tree-lined boulevards, open farms, and wholesome air. The Bronx was paradise for those who had been living in Manhattan's tenements.

And with the people came their customs, and their backgrounds. It was not uncommon during those times to see Irish children playing with Italian children or for Jews to be in the same classrooms as Gentiles and for Blacks to be friends with whites. But in the midst of this growth each family lived in village type neighborhood that was led by the dominate ethic group.

The Mott Haven section of the Bronx had a large population of Irish, but in the midst were Jews, Germans, Italians, Greeks, Poles, Blacks and other ethnic groups. The Highbridge section of the Bronx was also predominately Irish, whereas the Grand Concourse was predominately Jewish and consisted of families that were well off. Jews were also the dominate group in the Hunts Point section of the Bronx, but they were factory workers, along with the Irish, Italians and then later joined by the Hispanics.

Clason Point, 3rd Avenue, Fordham Road, Southern Blvd, and Tremont Avenue, was solidified by Italians. Riverdale, another Bronx neighborhood was a calm and serene

¹⁶ <http://www.mta.info/nyct/facts/ffhist.htm> (accessed April 14, 2013).

place where the wealthy families lived in mansions, people like the Dodges and the Delafields, which was separated by a high bluff from the rest of the Bronx, and the Irish worked as their servants. Then there was City Island that was predominately Italians.¹⁷ Blacks lived near the Melrose station of the NY Central Railroad and in private houses in the Wakefield area of the Bronx. Interspersed throughout the Bronx were Germans, Scandinavians, Puerto Ricans, Armenians, Chinese and other groups, and they all got along having strong family values and a strong work ethic.¹⁸

During this period the Bronx consisted mainly of middle class and working people. A far cry from where it is today in some of those same areas. Education in the Bronx was a priority during this time and both the parents and schools cooperated with one another because they both understood that a good education was “key” for the advancement of the children.¹⁹

In 2008 I became a substitute teacher for the Department of Education and the primary schools that were given to me were in the South Bronx. I substituted at 15 different schools and thirteen of the schools I substituted for were in the South Bronx and all thirteen were like being at a zoo. The children were so out of control that not even those in charge could handle them. There were two schools that I noted in the log that I kept that I would not return to—one was an elementary school and the other was a middle school on Fordham Road. What I realized later was that the children in the elementary school and the middle school were from the same neighborhood and some of them were

¹⁷ Lloyd Ultan, *The Beautiful Bronx 1920-1950* (New York: Harmony Books, 1979), 13-15.

¹⁸ Lloyd Ultan and Gary Hermalyn, *The Bronx: It Was Only Yesterday, 1935-1965* (Bronx, NY: The Bronx County Historical Society, 1992), 4.

¹⁹ Ultan, *Beautiful Bronx*, 15.

probably related to one another. And the main reason I chose not to return was for my safety. I watched dumbfounded as one of the student's threw a case full of books across the room. Had he struck someone, they would have been seriously injured.

But what bothered me most was that one of the schools I substituted for was still a predominately Jewish neighborhood in the Moshulu Parkway section of the Bronx and the class sizes were smaller. There were more activities for the students and the atmosphere was peaceful, and just a few blocks away at another school I substituted for the atmosphere was completely different. And I asked myself how can these students possibly learn in an atmosphere filled with so much chaos?

One day I asked one of the students who I believe wanted to learn if the behavior of the students was an everyday occurrence even with the regular teacher present and I was told yes. Teachers even informed me that they were not allowed to remove the students that were disrupting their classrooms; as a result, by the end of the day, no one was learning anything.

During this period I also applied for a Teaching Fellowship for the New York City Board of Education, because I had always wanted to teach and I thought I would see if teaching elementary school, junior high school or even high school would be a good fit for me. I made it to the interview process, but was not accepted. Although I must say after my experience as a substitute teacher and the things that I saw both from the students and those in charge, if I was accepted into the fellowship I probably would have turned it down.

But something else occurred during this early period of the Bronx. Bibles were read in school during the assembly, and no one protested, not even the Jewish students;

lateness was not acceptable; and sicknesses had to be explained in a doctor's note.

Students' attire was not about the latest fashion trends but was designed to promote neatness and good grooming and bad behavior was definitely not accepted.

What were some of the other highlights of the Bronx? Because cars were scarce in the Bronx children could easily play in the streets without the worry of being hit by a car and because most mothers were stay-at-home moms they would watch their children from the window. I remember those days myself playing punch ball in the middle of the street. Also my mother was a stay-at-home mom. And like the majority of us who lived in the neighborhood, my siblings and I had a curfew, and if you were not in the house at the time you were given, my mother had no problem calling you from the window to come upstairs This is what you might call one of those embarrassing moments because you were sure to be teased the next day.²⁰

However, today I cherish the fact that my mother was a stay-at-home mom that watched over our well-being and I sometimes wished that I had been able to do that for my daughter. But thank God my parents were still available to be there for her.

The Bronx also made other progress. In 1922-23, Yankee Stadium was built on 161st Street, and its opening day was celebrated on April 18, 1923. The Yankees, later becoming known as the "The Bronx Bombers" successfully won American League Pennants and World Series, adding pride at being a Bronxite, and thousands of people would come by subway and trolley to Yankee Stadium, and it is still like that to this day.²¹ (As a Bronxite, I must confess, I hate to see baseball season come, because I know

²⁰ Ultan, *Beautiful Bronx*, 15.

²¹ Ibid, 27.

that I am going to be inconvenienced with all the cars, the traffic jams, the closed off streets, the police cars, and the crowds of people that make it hard for cars to pass just to get to my place of destination.)

Along with Yankee Stadium there was the infamous Concourse Plaza Hotel, the first and only luxury hotel in the Bronx, located on 161st Street and the Grand Concourse. The Concourse Plaza opened its doors on October 22, 1923, as the social, political, and sporting center of the Bronx. The Concourse Plaza Hotel was the home and home-away-from-home for the elite. The Concourse Plaza in its day was just as elegant as the Waldorf Astoria in midtown Manhattan.

However, by 1968, this once luxury hotel, became the home for the homeless, and for many displaced welfare clients.²² And I must say for all the years that I passed by the hotel, I never knew that it was once a luxury hotel. Even to this day the Bronx does not really have a hotel you would want out of town guests to stay. The last event I had where we needed to place people in a hotel was in Tarrytown, NY. Maybe now that we have the New Yankee Stadium and the new 161st street Metro North Station, they might build a hotel, and hopefully my out-of-town guests can afford to stay in it.

The Bronx also had the Bronx Zoo. Originally named the NY Zoological Park, the Bronx Zoo opened its doors in 1899. On opening day the Bronx Zoo featured 843 animals and 22 exhibits. Most of the land that the Bronx Zoo was built on was owned by Fordham University, and was sold to the city for \$1000.00 with the stipulation that the land would only be used for zoo and garden, and today it is a New York City Landmark and the largest metropolitan zoo in the United States on about 265 acres. It also employs

²² Jonnes, *South Bronx Rising*, 56-57, 281.

over 750 full time staff annually, and is the largest employer of youth in the Bronx. Each year 2.15 million people visit the Bronx Zoo.²³

The Bronx also had the New York Botanical Gardens, located at 2900 Southern Boulevard and founded in 1891. The New York Botanical Gardens is a museum of plants, an educational institution, and a scientific research center. Today it is a National Historic Landmark. It is the greatest botanical garden in the world and the largest in any city in the United States.²⁴

Other, not as famous places in the Bronx but a part of its history was the Lorillard Mansion that served as a small museum of Art and Science until it burned down in the mid 1920's. Then there was Poe Cottage in Poe Park at Kingsbridge Road and the Grand Concourse which holds the place where Edgar Allan Poe—author, editor, and literary critic whose creative talents led to the beginning of different literary genres—lived. Not too far from the Poe Cottage stood the Hall of Fame for Great Americans on New York University Campus, now the place where Bronx Community College resides.²⁵

When I researched the Great Americans that were on display I wondered who came up with the idea to have this Hall of Fame for Great Americans, because truly there was not one name I could identify with. At first glance, I said “wow the Bronx was the place where the Hall of Famers resided, we are special. Only to have my “ball busted,” as the kids would say “Lol” and just in case you have not caught on “laugh out loud” and that is the nice version.

²³ Jacob E. Osterhout, “The Bronx Zoo Turns 110: Here are 110 things you need to know about the NYC favorite,” Friday, Nov. 13, 2009 <http://www.nydailynews.com/new-york/bronx/bronx-zoo-turns-110-110-nyc-favorite-article-1.417057> (accessed April 13, 2013).

²⁴ <http://www.nybg.org/about/120-years-stories.php>.

²⁵ Ultan, *Beautiful Bronx*, 28-29.

And did you know about Freedomland USA? I am a Bronxite, and my parents never spoke about Freedomland USA and I now wonder if they knew it existed or was it beyond their reach for a family of five, something I will now never know the answer to now that they are both deceased. For the Bronx, Freedomland USA, was the East Coast's answer to Disneyland, to be known as the "World's Largest Entertainment Center. The announcement concerning the plans for Freedomland USA was done on May 25, 1959, and it was to be located in the Baychester area of the Bronx on 85 acres of land.

The idea was that Freedomland was to be shaped in the form of the map of the United States where its exhibits and rides would depict American history and another 120 acres was to be used for parking. Freedomland was scheduled to open on July 1, 1960, however it was opened on June 18, 1960 although it was not fully operational. Admission for the park was \$2.00 for adults and \$1.50 for children. This sure is a far cry from the \$89.00 for adults and the \$83.00 for children it cost for Disney today. Freedomland only lasted four years and the parking area that once belonged to Freedomland USA is now the home of Co-Op City.

Bob Mangels suggests that the ending of Freedomland indirectly displaced many Bronxites, due to the fact that many residents of the Bronx brought into the new community at Co-Op city that caused them to leave their apartments on the Grand Concourse and other Bronx neighborhoods which began the drastic change for many Bronx communities.²⁶ Residents moving to the newly built Co-Op city were not the only thing that affected the Bronx. Before World War II experts began to advise New York that it was losing industry and business to other localities. A 1939 study showed that the

²⁶ Samtur and Jackson, *The Bronx*, 49-50, 58.

percentage of people that worked was down in fifty eight industries. Commercial printing, which was concentrated nationally in Manhattan, went down to 16% causing companies to fold or relocate to other areas. Once European immigration stopped after World War II, unions began to spring up requesting higher pay, better working conditions, and benefits, which caused companies to relocate to non-union locales such as Elizabeth or Paterson New Jersey where they could pay their employees lower wages.

Not only were printing companies effected so was the garment industry. In 1948 there were 354,000 jobs in the garment industry, but by 1984 there were only 150,000 jobs left.

The great port of New York that hired some forty thousand longshoremen who worked at ninety six piers in Manhattan and eighty in Brooklyn met with change in the mid-1950's when Malcolm Mclean of Winston-Salem invented a method of shipping which made the piers obsolete. Smaller crews of men could now do the work faster and this new method of shipping also eliminated theft. As a result man hours went from 40 million to 13.5 million in 1983. In the 1960's six hundred thousand manufacturing jobs left New York. This invited new types of jobs in government, finance, insurance, real estate, and contract construction, which required one to be educated and trained, which caused the disappearance of jobs for the uneducated and poor.

Then New York met with the housing crisis after the return of those who had served in World War II. As a result of the outcry from the Bronx spokesman for the Jewish War Veterans, veterans were given low interest mortgages, but instead of staying in the Bronx, they moved to the suburbs of Queens, Long Island and New Jersey where they could buy a home for \$8000.00 with a thirty year mortgage of \$38.00 a month. Can

you imagine? Not only were they given low interest mortgages, they were also able to go to college for free under the GI Bill of rights, which 7.5 million did nationwide.

As the veterans we returning home there was also the immigration of poor southern blacks who were displaced by automation in the cotton fields and Puerto Ricans who could now purchase cheap airline tickets to New York. The black population in New York rose from 450,000 before the war to 800,000 after the war. By 1953 there were a half a million Puerto Ricans in New York of which 60,000 lived in the Bronx.

This added to New York's housing crisis. Jobs were scarce and most of those who migrated to New York were uneducated. Blacks and Puerto Ricans then found themselves tussling over apartments in the Mott Haven and Hunts Point district of the Bronx. As the children of the European immigrants left neighborhoods in the Bronx more and more Blacks and Puerto Ricans came into these newly vacated areas, where overcrowding and poverty transformed once decent areas into slums.²⁷

A report by the Justice Policy Institute sheds light on this a little further, and through this we can see how violence among youth began to reemerge in the South Bronx. Because of the change in the job market it was more than just finding a place to live between Blacks and Puerto Ricans that began the hostility amongst the two races. Both African American and Puerto Rican families migrating into the city faced a highly racialized labor market that excluded them from well-paying job categories.

Therefore the racial segregation that moved Black and Hispanics into older housing stock located in the poorest neighborhoods together caused adolescent peer groups to form within the crowded city schools where they competed outside of school

²⁷ Jonnes, *South Bronx Rising*, 92-102.

for recreational space along neighborhood borderlines. As the neighborhood rivalries spread, the schools became the place to mark their territory between the competing groups of color who were aware of the class, racial, and ethnic barriers that stood between them and opportunities for good jobs in the future.²⁸

Dropping out of school only worsened the barriers they faced, trapping them within the city's secondary labor market, where discrimination and exploitation limited the amount of time they would be able to contend in the job market. War veterans returning to the city introduced the emerging street-corner-fighting groups of disaffected youths to more violent tactics and more sophisticated weaponry. As a result, the rate of youth killing youth increased. To combat what was now labeled gang violence, the New York City Youth Board was established, where youth who were familiar with the community became mediators when problems were about to arise between rival groups.

Then came Robert Moses. In the 1950's during the postwar era, the Bronx began a huge rebuilding program. Housing and highway projects began to change the face of the Bronx. Bronx neighborhoods began to be obliterated. Apartment buildings and single family homes were demolished and cleared to make room for the new public housing projects—Forest Houses, St. Mary's Houses, Melrose Houses, and Patterson Houses. All of which I am quite familiar with. St. Mary's Houses is directly across the street from the John Adams Houses where I grew up from the age of 10. These buildings were erected to create a better standard of living.

As each project was built it altered the neighborhood. The feel of community began to dissipate. Those in the surrounding areas were not happy. They believed these

²⁸ Judith Green and Kevin Pranis, *The Failure of Enforcement Tactics and the Need for Effective Public Safety Strategies* (Washington, DC: Justice Policy Institute, July 2007), 15.

new projects to be unsafe. Mothers could no longer keep a careful eye on their children. Because it was hard for a child to get home from playing, elevators reeked of urine. Boy do I remember that. In the building I lived in, every morning the housing men would come and clean the lobby and the elevators and by the evening you had to watch your step so that you would not step in the urine on the floor. There were even some instances where feces could be found.

But according to Robert Moses, who became the New York City Housing executive director in 1955, the major resistance to the new housing projects was that most of it was all black. It was during the building process that officials began to realize that their solution to the housing crisis was a mistake because what they did was house to many poor people together in one place. But because things were already in the works ninety six public housing buildings were built in the lower Bronx totaling 12,486 apartments.

Then the Bronx was hit with Robert Moses' plan to build the Cross Bronx Expressway. His plan was to build the expressway right through the heart of the Bronx. When he first announced his plan in 1944 no one took him seriously. No one believed that a person could be heartless enough to destroy miles of solid tenanted apartment houses in the midst of a housing crisis. But as Moses continued with his plans placing articles in the *Bronxboro*, the magazine of the Bronx Board of Trade, people realized he was serious and began to protest. But Moses continued with his plan, in which he stated he had the support of the City, State, and Federal officials. As a result, 60,000 working and lower middle class people, mostly Jews, along with Italians, Irish and Blacks were

displaced as the powers of the Bronx County stood behind the building of the Cross Bronx Expressway.

Not only were people displaced but small businesses were also displaced and those who could stay had to contend with the dynamite blasts, dust and debris, rats and roaches, and the vagrants and winos that emerged into the empty buildings. Adding to the building of the Cross Bronx Expressway was the Major Deegan Expressway opened in 1955 that ploughed through the edges of the Bronx and Westchester County. Then there was the Bruckner Boulevard Expressway that connected the Major Deegan and the Cross Bronx Expressway to the Moses-built Triborough Bridge.

The Bruckner Boulevard was a heavy commercial corridor filled with shoppers and businesses and the merchants asked if the Bruckner Expressway could be built as a tunnel. But Jim Lyons, the Bronx political leader during that time caved when Moses informed him that if his project was not allowed to be developed in accordance to his intended plans the Bronx would not receive any more highway projects.

Already devastating the Bronx with his highway projects, Moses then launched a project in Manhattan called Moses's Title I slum clearance project. The purpose of this project was to relocate all the poor families mostly Blacks and Puerto Ricans who were considered the worst of its kind into decent apartments. Once these areas were cleared from neighborhoods by Central Park West, Amsterdam Avenue, 97th Street and 100th Street, middle-class housing was built, and the promise of a decent place to live never emerged for those who were promised a better life. And those who became displaced moved into the already overcrowded and devastated South Bronx.

So by the early 1960's poverty and overcrowding began to create ghettos, creating despair, drug addiction, and crime. This was not new to New York, because in the height of the Irish and German immigration to New York in the nineteenth century, crime was rampant. No human life was safe. Any individual who looked prosperous was at risk of being murdered or robbed. But as the families prospered crime declined.

But by the 1950's crime exploded, opium derivatives addicted many, especially soldiers returning home and many turned to heroin which was legal at the time. As a matter of fact, heroin could be brought over the counter at any drug store or street vendor. Once heroin became illegal to sell it created a new industry for those in impoverished neighborhoods. All of this attributed to the increase of addiction in New York which affected all the boroughs of New York.²⁹

So how would one summarize what took place in the Bronx. There is so much one could say but let me try. I will begin with Jill Jonnes the author of *South Bronx Rising* and I will end with Jim Rooney's thoughts, the author of *Organizing the South Bronx*.

- Jonnes reports that the huge immigration of impoverished Blacks and Puerto Ricans that overflowed into the oldest neighborhoods in the Bronx from Harlem and East Harlem created new slums, while white residents fled to the suburbs or areas farther to the north in the Bronx.
- The building of the Cross Bronx Expressway that went right through the heart of the Bronx destroyed neighborhood after neighborhood and uprooted thousands of families living in the Bronx.
- Public housing designed to help the housing crisis destroyed established neighborhoods.

²⁹ Jonnes, *South Bronx Rising*, 137-141.

- Black and Puerto Ricans who immigrated to New York and moved to the Bronx struggled to establish themselves economically. This was due to the decrease in unskilled jobs as small businesses and whole industries closed or relocated.
- The path to becoming a part of the middle class sector was crumbling for Black and Puerto Rican which began to take each entity on their journey. Hence the rivalry began.
- Poverty in these new found ghettos created a culture of despair that fell back on the welfare system. And drugs and crime became the survival technique.
- The young men and women who were the pride of the neighborhood became addicted to heroin. As a result, residents became victims of crime causing white flight to accelerate, leaving behind the poor.
- In response to this new trend, the city began to expand welfare benefits, but when the Model cities concept was created to combat the war on poverty, the Bronx did not benefit.
- In the late 60's Bronx rental apartments suffered due to rent control. Because as the cost of maintaining buildings rose, rent delinquency and vandalism increased. Resulting in landlords abandoning their buildings, while others chose not to pay their taxes, or provide services, while collecting whatever rents they could. And the most evil turned to arson to recoup their losses.
- Fires were set by those addicted to drugs, and what were known as "finishers" forced tenants out so they could take the pipes and other valuables out of the buildings.
- Tenants who became desperate to escape buildings without heat and hot water set their apartments on fire to get priority on the city's housing list.
- At one time the entire borough of the Bronx was known as that, but as each neighborhood in the Bronx was overtaken by poverty, drugs, crime and arson the term "South Bronx" was attached to it.
- The arson epidemic soared through Melrose, Mott Haven, Hunts Point, Morrisania, West Farms, Tremont, Concourse, Highbridge, and Morris

Heights and by 1980 everything south of Fordham Road had become a part of the South Bronx.³⁰

Rooney equates what happened in the Bronx similarly to Jonnes but adds other thoughts as to what he deemed responsible in the collapse of the South Bronx. He places his thoughts in the reading of the evidence he found.

- Just as Jonnes he also attributed the fall as a result of the employment situation for unskilled laborers after World War II.
- Then to government policies particularly the federal housing and highway initiatives. Rooney suggests that according to Kenneth Jackson in his study, *Crabgrass Frontier: The Suburbanization of the United States*, these new housing plans reinforced racial segregation because the municipalities had the discretion on when and where to build. And a suburb that did not want public housing in the precincts could refuse. Therefore, low income housing was not built on the inexpensive and potato farms of Long Island or in sites in Westchester, but in the heart of the Bronx, thus clearing the slums and protecting the downtown real estate investments that typically made up the board of the housing authority.
- But he adds fear of crime and racism (nobody else in my readings concerning the Bronx dared to say that word). Landlord arson, the drug epidemic, the building of the Cross Bronx Expressway, and the rise of what he called the “so called ghetto underclass.”
- The Bronx was always a place for immigrants to adjust to mainstream American society, however, the assimilation did not continue when Latinos came from Puerto Rico and Blacks came from the Deep South after World War II. This was due to the decrease in jobs. In 1959, there were 2000 manufacturers in the South Bronx, by 1974, 650 were gone along with an estimated 17,688 jobs. That created barriers for minority youths which

³⁰ Jonnes, *South Bronx Rising*, 92-102 ff.

drastically slowed down their flow into the job market. Minorities were just not equipped for the types of jobs that were emerging.

- Some industrial manufacturers wanted to stay but New York City did little to save them. During this time apartment buildings were abandoned, and the city took ownership, but they were taken over by drug dealers and squatters who began to burglarize stores.
- The 1977 blackout where extensive looting took place where over 350 stores were affected resulted in damages in excess of 4.5 million dollars. Some stores never regrouped from this.
- Schools were in a state of collapse but nothing was done to look at or fix the problem.
- Medical services were cut with the closing of two South Bronx Municipal Hospitals between 1967 and 1977.
- There was no single government representative responsible for the South Bronx.
- The politicians in the Bronx were corrupt. Patrick Cunningham the last Irish leader for the Democratic Party was indicted for tax evasion in 1981. Stanley Friedman was given total control of the Bronx without holding public office. As a result he had no obligation to make financial disclosures and became a millionaire. And although the Bronx was 75% Black and Latino the most important positions in government were held by white males. Friedman was eventually sentenced to jail for conspiracy, racketeering, and mail fraud. Stanley Simon, who was installed by Friedman also went to jail for extortion, racketeering and lying to a grand jury along with income tax evasion. Corruption was not only one the local level but the Federal as well. Mario Biaggi, Bronx Congressman was convicted of extorting 1.8 million dollars' worth of stock, filing false tax returns, racketeering and perjury. Robert Garcia, Congressman was convicted of conspiracy after receiving \$175,000.00 in checks and illegal loans. Ramon Velez became a millionaire by dominating government financed anti-poverty programs. With all the public money received by the Bronx there was not much to show for it.

- Banking institutions and private corporations refused to invest in the Bronx.
- Racism played it part, in 1966 unemployment for Blacks in the U.S. was at 7.3 percent and by 1984 it had doubled to 14.4 percent. Rooney writes that contrary to public opinion the Black family showed signs of deterioration not before, but after the middle of the 20th century.
- Job discrimination played a significant role in Blacks and Hispanic rising out of poverty.
- Arson by landlords and tenants affected the Bronx.
- The rise of crime.
- The problem in the schools, conditions in the classrooms, outside the schools³¹.

These have been the major contributing factors to what happened in the South Bronx. So where do we go from here? Cornell West thinks,

There is value for people in hellish places like the South Bronx in investing energy in institutions that promote self-worth and self-affirmation. He cites “grassroots democratic organizations [that] put forward a collective leadership that has earned the love and respect of community, and, most important, has proved itself *accountable*.... This collective leadership must exemplify moral integrity, character, and democratic statesmanship within itself and within it organizations.”³²

While growing up in the South Bronx as I approached my teen years I could see the changes that began to affect the Bronx communities. Prospect Hospital on Kelly Street in the Bronx was closed and turned into a homeless shelter. Morrisania Hospital, where I was born was closed leaving my father unemployed. The community center in John Adams projects was turned to a Senior Citizen center leaving the youth in that project with no recreational area. Drugs and crime began to ravish our neighborhood. I

³¹ Rooney, *Organizing the South Bronx*, 42-65.

³² Cornel West, *Race Matters* (Boston: Beacon Press, 1993), 19.

began to feel that Blacks in the South Bronx had become outcasts. But I did not understand why.

But now the question arises, what happened to our youth? What created the rise in youth on youth violence that was once halted by New York City? The Bronx was already plagued with arson, drug addiction, and youth unemployment (according to the New York City Office of the Comptroller, the jobless rate for Blacks and Latinos rose to 43.6 percent and 42.1 percent respectively).³³ There was now a new beast in town.

One might cite the Rockefeller Drug Law established by Governor Nelson A. Rockefeller in 1973 in answer to the drugs that permeated society in the early seventies as one. These laws mandate sentences of 15 years to life for a relatively small amount of drugs. Added to this law was the “second felony offender” law that meant if you had one felony and were convicted of another felony within a ten year period you could receive a longer mandatory prison term. These laws began to impact poor communities immensely, when drug dealers realized that if they were caught they would spend most of their adult lives in prison. And there solution to the problem was to recruit children into the drug trade. By the mid-seventies children ages thirteen, fourteen, and fifteen years of age slowly began to emerge into the drug business as look-outs and “steerers”— those who would guide people to the dealers. No one would suspect children. I am quite sure that this was not what Rockefeller had in mind.

Then came the second beast, the crack epidemic of the 1980’s. No one would be aware or realize the devastating effects crack would have in our poor communities. With the emergence of crack cocaine those who were working with youth began to see more

³³ Canada, *Fist Stick Knife and Gun*, 162.

young boys being killed. Crack cocaine was highly addictive and in a matter of a few years millions of Americans became addicted, and it was cheap to purchase.

The increased demand of crack created a huge employment market for young people who were unemployed, and the money they made was “large.” It was not long before those who had once been the look-out and “steerers” began to recruit their friends and peers to establish their own crews.

Unlike the older drug dealers who brought cars or homes or opened businesses, these young people who were now making thousands of dollars brought expensive clothes, sneakers and gold jewelry. As a result, they were now being robbed by the older kids and they began buying guns for protection as the realization of the danger of the drug business set in. More and more young people in and out of the drug business began to purchase guns.³⁴ Once where guns were rare, they now became a commodity. These new players not only set the fashion trend they also set the violence trend.

And I must say the gun manufacturers have not helped. According to the estimates of the AFT, over 66 million hand guns are circulating in the country and over two million are produced each year.³⁵ But that is not the worst of it. A campaign was created to increase the sale of gun to children. In 1983 American Handgunner began to find itself in a slump regarding its sales and established a new market trend “Handgun Market is Down Not Out.”

Formally they catered to white males, but to increase sales they decided to expand the market to women and youth. This new plan would be similar to that of the cigarette

³⁴ Canada, *Fist Stick Knife and Gun*, 77-80.

³⁵ Ibid, 68.

and alcohol manufacturers appealing billboards everywhere. This new strategy would redesign and expand its product line, giving assault weapons names that young people found appealing and enticing like “Viper,” and bigger is better. A former police officer I recently met informed me that there is also a pink gun designed for women in the form of the Hello Kitty character created for little girls. Saturday night specials reappeared bigger and better now in the form of a semi-automatic weapon that held more bullets. Smaller weapons like the .25 semi-automatic were produced cheaply making them assessable to poor youth throughout America. And the new demand, the nine-millimeter hand gun and assault weapon could be purchased over the counter.

When Geoffrey Canada, author of *Fist Stick Knife Gun* asked the adolescents he worked with at the Rheedlen center in Manhattan if they knew about guns he was amazed at what they knew. They knew the names—Tech 9, Uzi, Glock 17 and they knew about the ammunition they used and where to purchase them. They even understood the difference in having a new gun as opposed to a used one, used one might have “bodies” and being caught with one might cause you to obtain more prison time. He was told that they even purchased gun magazines where they admired the new and improved guns, just as the boys in his times admired cars.³⁶

Is this affecting the South Bronx today? I spoke earlier about Lloyd Morgan the 4 year old that was killed during a basketball game in 2012 just down the street from the church. However, according to an article written in the *Bronx Times*, by David Cruz, “Getting Youths on the Straight Path Courtesy of a Chicago-style Model,” gun violence is still such a major problem in the South Bronx, the Center for Court Innovation has

³⁶ Ibid, 123-124.

received a half-million dollar grant to combat the issue of gun violence among the 40th precinct covering Mott Haven, Melrose, and Port Morris—the Community Board 1 district of the Bronx. Although this grant covers the Community Board 1 district, in proximity to our district it is only blocks away. This type of program is the first in the Bronx. It adopts the “Cease Fire Chicago” initiative that has proven to be successful in Chicago since 2000. Their approach is to treat the problem of gun violence as a disease.

According to Gloria Cruz, an anti-gun violence crusader that lobbied the City Council to bring the program to Mott Haven—that has been identified as having the worst incidents of shooting in the borough, the Bronx really needs this. The article further states that according to crime data the source of the problem regarding gun violence are “carriers” the term used to identify them, and they are young men ages 16 to 24. It further states, that although the crime rate is down, NYPD has not made much of a dent in gun related crime in the more troubled areas of the Bronx³⁷.

After attending many community meetings in the last year I have found that the Community Board 3 district where our church resides is also on the list of having the most violence.

With gun violence still a menace to our communities, with the high unemployment rate of African America youth, and with the high rate of African American youth incarceration in the Bronx, I often wonder, who is the voice of the many African American children that still reside in the Bronx, and where are they, because for the most part most of the organizations available serve the Latino community.

³⁷ David Cruz, “Getting Youths on the Straight Path, Courtesy of a Chicago-style Model,” *Bronx Times*, August 10, 2012, www.bxtimes.com.

I am concerned for the others and I will serve them, but I believe this is one of the reasons I am so determined to develop CORE. For the many African American youths who feel abandoned in the South Bronx. I agree with West that there is still hope and I want to be one of the leaders in the Bronx that earns love and respect from the community. I want to be accountable and have moral integrity, character and democratic statesmanship within the organization of CORE. But I also need to be there for the forgotten.

During my readings I came upon an essay “African American Children, ‘The Hope of the Race,’ Mary Terrell, the Social Gospel, and the Work of the Black Women’s Club Movement,” by Marcia Y. Riggs, and I realized that my feelings were not new.

During the nineteenth century African American women lived out their faith not only in the church but also outside of it. And one of the most influential organization’s for African Americans was the black women’s club movement formally organized as the National Association of Colored Women in 1896. Like me, their objective was the welfare of children, to prepare them for limited opportunities. Their focus was on the need for educational opportunities, vocational training, and employment, the importance of physical development, the importance of moral education, the establishment of a secure home life and the nurturance of overall capabilities that would enable children to thrive in a social context that would place restraints on their lives because of their race.

This one meeting that addressed these concerns resulted in the formation of about three hundred women’s clubs throughout the United States. In this movement they started industrial schools, worked to improve the home, and established kindergartens, which would give young people the advantage they needed because they believed that

children are the “human plants” who require proper environment and care in order to develop physically, mentally, and spiritually. They believed that children’s nature is that of “sweet faith truthfulness,” and this must be protected and strengthened. They believed children are gifts to the community, its physical existence into the future its theological reason for existence, its hope promises unfulfilled for one generation will come to pass in the next generation through the children. They believed that the adult community has an obligation to provide the proper environment for the care, protection, and guidance of children as well as train adults to be adequate caregivers, protectors, and teachers. Finally, they believed that by affecting the lives of children, both parents and the community are benefited. Adults learn about reciprocity in their relationships with children as children lives are extended into the future with purpose and meaning.³⁸

This essay further inspired me to dream that there is still hope for the community that I grew up in, where community was once important, but it also helped me to understand that although this new generation does not know me, or know anything about my past, I must play my part in the change. And if we gather together and try to unite as one, like in the former days, we can be a blessing in the lives of our children.

³⁸ Marcia Y. Riggs, “African American Children, ‘The Hope of the Race’: Mary Church Terrell, the Social Gospel, and the Work of the Black Women’s Club Movement,” in *The Child in Christian Thought*, ed. M.J. Bunge (Grand Rapids, MI: William B. Eerdmans, 2001), 365-367.

CHAPTER 3

SOCIAL/ECONOMIC REALITY OF SOUTH BRONX YOUTH

What are the social, political, and economic trends of youth in the twenty first century, and how do these current trends affect the youth in the South Bronx? Who are their spokespersons, and who are the voices of our youth today? What should an appropriate social, political and economic model look like for our youth? Who should be the voices and the decision makers as to what an appropriate social, political, and economic model should look like?

According to a list written by Lee Standberry on Toptenz.net, there are 10 major issues that are affecting our children today: single parent households; drug and alcohol abuse; growing up too fast; violence in schools; materialism; obesity; educational disparity; a shifting economy—more service than industrial, manufacturing jobs being outsourced to other countries to keep down cost; poverty; and the erosion of national pride or identity—there is no longer a sense of collective identity as Americans.³⁹

As I examined this list in my opinion they all affect the youth in the South Bronx; however for this paper I will deal with two, violence in schools, and poverty. First I would like to begin with violence in schools. According to the *Encyclopedia of Juvenile Violence*, there has been a consistent increase in school violence beginning in the 1990's with bullying being the main source of violence.

³⁹ Lee Standberry, "Top 10 Issues Facing Our Youth Today," <http://www.toptenz.net/top-10-issues-facing-our-youth-today.php> (accessed April 14, 2013).

In 2003, 7% of students' ages 12 to 18 reported that they had been victims of bullying within the last six months, which was a 5% increase from 1999. Nine percent of students in grades 9 - 12 reported being threatened with a weapon or injured on school property. It is also reported that one third of high school students were in physical fights and 13% reported being in a fight on school property. In 2002 students aged 12 to 18 were victims of approximately 684,000 non-fatal violent crimes. And although the exact number of statistics on the amount of school shootings since 2000 is unavailable, gun related violence continues to be prevalent in schools across America.⁴⁰

In more recent years according to the 2011 "Indicators of School Crime and Safety," in the academic year July 1, 2009 through June 30, 2010 there were 33 school related deaths. Of those deaths twenty five were homicides, five were suicides and three were legal interventions. Furthermore, in the 2009-2010 academic year about 74% of public schools recorded one or more violent incidents of crime; 16% recorded one or more serious incidents of violence; and 44% recorded one or more theft. It was also recorded that there were 17 homicides and 1 suicide of students between the ages of 5 through 18. In 2009, about 28% of 12 to 18 year old students reported to have been bullied at school and 6% reported being cyber-bullied. Of that amount 20% were females and 13% were male. Eight percent of females and 10% of males reported being shoved, tripped and spit on. In 2010, of the students aged 12 through 18 there were about 828,000 non-fatal victimizations at school which excluded 470,000 victims of theft, and 359,000 victims of violence, both simple assaults and serious violence.

⁴⁰ Laura L. Findley, *Encyclopedia of Juvenile Violence* (Westport, CT: Greenwood Press, 2007), 174.

In regard to school environment during the 2009-2010 academic year 85% of public schools recorded one or more incidents of crime that had taken place at school, with an estimated amount of 1.9 million crimes. This figure translates into a rate of 40 crimes per 1000 students enrolled in public schools during the 2009-2010 academic year. During the same year 60% of public schools reported crimes that occurred to the police totaling 689,000 crimes or 15 crimes per 1000 students enrolled in public school. Finally, in 2009, a higher percentage of students ages 12 through 18 reported that they were afraid of being attacked or harmed at school totaling 4%, than those away from school at 3%. There were a higher percentage of 6th and 7th graders who were afraid of being attacked or harmed at school than those in the 8th or 11th grades. And contrary to what we might think, there were only 2% of students ages 12-18 that reported gangs in their schools. Student in the 6th grade reported a lower percentage than those in grades 8 through 12.⁴¹

What does this mean in terms of the South Bronx in regard to violence in school? In an article written by Catherine Shu, entitled “A South Bronx High School’s Long Goodbye” phasing Out an 80-year-old Institution, it informs us that in 2003 to 2004 Theodore Roosevelt High School located in the South Bronx was on the city chancellor’s list as one of the most dangerous schools in the public school system. Incidents that occurred in the school ranged from loitering to major crimes such as felony assault. One student noted that safety was an issue for her, there were many fights, and smoking in the

⁴¹ S. Robers, J. Zhang, and J. Truman, *Indicators of School Crime and Safety: 2011* (Washington, D.C: National Center for Education Statistics, U.S. Department of Education, and Bureau of Justice Statistic, Office of Justice Programs, U.S. Department of Justice, 2012), iii-iv.

bathrooms was common.⁴² The New York Post posted an article on March 20, 2013, about a 12 year old girl at JHS 80, a struggling middle school in the Bronx, who was charged with third-degree assault after pulling a 14 year old classmate's hair and slugging her in the cheek.⁴³

The Bronx Times reported on October 15, 2012, of a teacher at Samuel Gompers High School in the Bronx, who intimidated a 17 year old female student into posing for explicit photos in a classroom cage used for storage. The teen wanted to stop the sessions but was afraid of being hurt by the teacher or that he would fail her. It was not until a custodian found the photos on a CD that the teacher was finally exposed and pleaded guilty to sexual abuse.⁴⁴ The same reporter, Peter Milosheff reported an incident in a Bronx elementary school where two children were fighting and the teacher Pedro Molano saw them and used his belt to stop the fight. It stopped the fight but Mr. Molano was charged with two counts of assault and reassigned to a different school.⁴⁵

The Huff Post posted an article on January 13, 2013, entitled "Gun Violence A Common Occurrence for Students in New York City High School" that reported on the gun debate that is going on across the country where many lawmakers and parents are

⁴² Catherine Shu, "A South Bronx High School's Long Goodbye: Phasing Out an 80-year-old Institution," <http://web.jrn.columbia.edu/studentwork/youthmatters/2005/story.asp?course=youthmatters&id=425> (accessed April 14, 2013).

⁴³ Yoav Gonen and Rebecca Harshbarger, "Girl, 12, in assault bust," http://www.nypost.com/p/news/local/bronx/girl_in_assau_bust_0b0zeUVjnPfqlOaOYGoPoN (accessed April 13, 2013).

⁴⁴ Peter Milosheff, "Bronx Teacher Pressured Teen to Posing," <http://www.bronx.com/feed/news/crime/2598.txt> (accessed April 13, 2013).

⁴⁵ Peter Milosheff, "Bronx Teacher Breaks Up School Fight," <http://www.bronx.com/feed/news/1532.txt> (accessed April 13, 2013).

asking the question “what if.” The article went on to say that for students at one high school in the Bronx the question is not “if” but when guns make an appearance.⁴⁶

Lastly, the New York Post released an article on March 16, 2013 by Susan Edelman and Candice M. Grove in regard to P.S. 132 in the Morrisania section of the Bronx which is in the same district as our church. The article stated that the principle of P.S. 132, Anissa Chalmers is under investigation for an undisclosed allegation. It also stated that in 112 days of the current academic year there had already been 172 incidents reported, 111 incidents of which were that of smoking, cursing, and misuse of property. In the previous year an 8 year old boy at the school slashed a 9 year old classmate’s neck with a razor. Bullying and fighting are a big problem at the school. A ten year old student received a cracked tooth in a fight and the principal Ms. Chalmers refused to file a report neither would she call the police.

In 2008, two secretaries were charged with stealing \$200,000 in school funds. In 2010, a ten year old was cuffed by police after kicking and punching a classmate. The mother sued the city and a settlement was made of \$20,000. The Department of Education gave the school an overall grade of D but for student performance they received an F. They also received an F for environment which includes safety.⁴⁷

These are just a few incidents that have been reported concerning the violence that is taking place in our schools, but what about the incidents that have not been reported? As I stated earlier as a substitute teacher I witnessed many incidents of

⁴⁶ Huffington Post, “Gun Violence A Common Occurrence For Students In New York City High School,” http://www.huffingtonpost.com/2013/01/17/gun-violence-a-common-occ_n_2498966.html (accessed April 13, 2013).

⁴⁷ Susan Edelman and Candice M. Grove, “Bronx School Principal’s Movie Role as Gun-slinging Gangsta Alarms Parents,” http://www.nypost.com.com/news/local/Bronx/caught_her_in_the_act (accessed April 13, 2013).

violence that occurred in the South Bronx public schools and none of these incidents were reported yet they took place.

As those who have been given charge over our children, is it not our responsibility to make sure they are safe? I cannot imagine the fear and anxiety our children face when they go to school, a place where we as parents send them everyday unaware of what they must face when they walk into their schools. Will I be the target of the day? Will I make it home safe? Is it a possibility that I might get killed in school today? We owe them better, and it goes back to the principle in Deuteronomy—parents teach your children. Community, teach the children.

We cannot address the issues of the children in the South Bronx without addressing the issue of poverty and its effects on them. The New York Daily News reported in September 2010, more than a quarter-million people living in the South Bronx live in poverty making the 16th Congressional District the poorest in the nation. According to the U.S. Census Bureau, in the South Bronx 38% of the people living in these sections of the Bronx live below the poverty line. In numbers this equates to 256,544 people. It further states that the figures for children are even worse where 49% of the children live in poverty.⁴⁸

Furthermore, a February 2012 report, the Institute for Children, Poverty and Homelessness (ICPH USA) wrote in “A Bronx Tale” that 2010 saw the largest increase in poverty in the U.S. since 1981, specifically in the Bronx. It was reported that 1 in 3 Bronx residents live below the poverty level earning less than \$18,310 a year for a family

⁴⁸ Richard Sisk, “South Bronx is poorest district in nation, U.S. Census Bureau finds: 38% live below property line,” New York Daily News, September 29, 2010, <http://www.nydailynews.com/new-york/south-bronx-poorest-district-nation-u-s-census-bureau-finds-38-live-poverty-line-article-1.438344> (accessed April 13, 2013).

of three, and nearly 1 in 7 residents experience severe poverty earning less than 50% of the federal poverty level. 35.8% of Hispanics and 28.3% of Blacks living in the Bronx are poor.⁴⁹ One of the factors that have caused persistent poverty in the South Bronx is the lower levels of education which has led to higher rates of unemployment in the South Bronx. Also of the 65% of children living in the Bronx from low income families only 29% of them receive early care and educational services. Because of the limited amount of affordable quality early care and educational services children are left vulnerable to developmental and cognitive delays.

As a result of the high poverty rate that exists in the South Bronx, the Bronx has experienced high rates of homelessness. In the South Bronx 46.9% of the people fear becoming homeless and of that percentage the majority are Blacks and Hispanics⁵⁰. In New York City the applicants for homeless shelters were 52.8% Black and 40.0% Hispanic. Affordable housing for Bronx residents is a challenge where 55.6 of renters are paying 30% of their salaries on housing expenses, and 32.0% are severely burdened with rental costs. Both rates are higher than renters in New York State and nationwide. However, in the South Bronx that rate is 60.5% of renters who are struggling with rent and 35.3% who are severely struggling with rent.

The constant increase in rent was one of the reasons I relocated to upstate New York. Each year I received between a \$100.00 to \$200.00 increase, and between the cost

⁴⁹ Institute for Children and Homelessness, "A Bronx Tale: The Doorway to Homelessness in New York City," Institute for Children and Homelessness (ICPH USA), February 2012, http://www.icphusa.org/PDF/reports/ICPH_brief_ABronxTale.pdf (accessed April 14, 2013).

⁵⁰ Institute for Children and Homelessness, "On the Brink: Homelessness a Reality in the South Bronx," Institute for Children and Homelessness (ICPH USA), July 2011, http://www.icphusa.org/PDF/reports/ICPH_PolicyReprot_OnTheBrink_HomelessnessARealityInTheSouthBronx.pdf (accessed April 14, 2013).

of rent, the high rate of car insurance for being in an at risk neighborhood, it became almost impossible to stay in the Bronx; and my income is not considered below the poverty rate, and I am only responsible for myself. Even for me there were days when I had to choose between a bill and food. I cannot imagine what that must be like for a large family.

To add to their woes, the quality of the living conditions for those living in the South Bronx is low. 17.7% of the people living in the South Bronx live in overcrowded conditions, and 6.6% live in severely overcrowded conditions.⁵¹ What have been some of the other effects of poverty on those living in the South Bronx? Poverty has led to a high rate of youth unemployment. In the Mott Haven and Hunts Point section of the South Bronx, New York University's Furman Center found that more than 75% of students perform below their grade level in reading, and in math it is 65%. As a result, they eventually drop out of school. It is further noted that more than half the residents in these communities do not have a high school diploma.

Due to lack of education that has caused many to be unable to find employment, poverty continues, and the answer for our young poor according to Raymond Figueroa, food environment activist and youth development strategist at Brook Park in the Bronx, is to turn to their friends on the streets for support which leads to gang involvement. For the Dominicans it's the Trinitarios, the African Americans it's the Bloods, and for the Puerto Ricans it's the Latin Kings, just to name a few. We call them gangs, but they call themselves family, that runs the underground economy, which is the source of most violence in the communities.

⁵¹ ICPH, "A Bronx Tale."

Furthermore, the unemployed youth turn to underground businesses where prostitution and drugs and guns provide a reliable source of income. According to Figueroa, “Joblessness feed poverty in our community, which in turn makes it difficult for our kids to stick to school.”⁵² In America only 54% of youth ages 18 to 24 have jobs, the lowest rate since the government began tracking in 1948. Young adults that have graduated from high school and college in the last few years have experienced the worst job market in decades. They have found that there is just no work for them.⁵³ So one can only imagine the hope that those who have not even completed high school have for a future outside of the poverty they experience day in and day out. As a result, it seems they have taken matters into their own hands.

Now that I have identified two areas that I believe are most prevalent among our youth there are several questions that I have identified that I would like to address. The first question is who are the spokespersons and voices for our youth today? I would contend that there are both positive and negative spokespersons and voices for our youth today. On the positive side there are organizations like the Children’s Aid Society formed in 1853 by Charles Loring Brace who have been advocates for poor and homeless children for centuries and are still actively working on behalf of children today.⁵⁴

Another organization positively working on behalf of children is the Children’s Defense Fund founded by Marian Wright Edelman that grew out of the Civil Rights Movement. The Children’s Defense Fund has challenged the U.S. to raise its standards by

⁵² Nasr ul Hadi, “Violent Crime in Mott Haven, Melrose at five-year high,” *The Bronx Ink*, December 14, 2011.

⁵³ Josh Sanburn, “Fewest Young Adults Have Jobs in 60 Years,” February 9, 2012. <http://business.time.com/2012/02/09> (accessed April 13, 2013)

⁵⁴ www.childrensaidsociety.org/about/history.

improving policies and programs for children. Over the years the Children Defense Fund has done and become known for careful research on children's survival, protection and development for all racial backgrounds and income groups. It reports analyze how federal and state policies affect children, their families and their communities. And they also inform the public how effective their elected officials stand up for their children.⁵⁵

Finally another positive organization that works on behalf of children is CAPTA, the Child Abuse Prevention Act which was originally formed in 1974. CAPTA is federal funding source that provides funding to agencies that support the treatment, prevention, investigation, and prosecution of child abuse and neglect. It also provides funding for research on the causes of child abuse and neglect.⁵⁶

Then there are the negative spokespersons and voices that I have identified who work on behalf of our children. They are the gangs that have become the new families for many of the youth in the South Bronx struggling with poverty; the gun manufacturers who have glorified gun ownership to make a profit; and the drug dealers that make their life look glamorous.

So what should an appropriate social, political and economic model look like for youth? I think the answer to that comes when we invite the youth to the table and begin to seriously listen to what they have to say concerning their culture, why they do what they do, and what they think might be solutions to the violence that is plaguing communities. And until we do this we may never know what that model should look like. However, there are those that are catching on.

⁵⁵ www.childrensdefense.org/about-us/.

⁵⁶ Findley, *Encyclopedia of Juvenile Violence*, 33.

In an article entitled “Youth Perspectives on the Intersections of Violence, Gender and Hip Hop,” by Diana Hernandez, Hannah Weinstein, and Miguel Munoz-Laboy, they do just that. They decided to do a study on youth—both male and female, ages 15 to 21—on their perception of violence related to the Hip Hop culture within their social environments so as to gain relevant insights into the violent epidemic of inner city communities.

From there study they found:

Youth involved in hip-hop culture vary in the comprehensiveness of their definitions of violence and viewed violence as entertainment or as a way to gain or maintain respect. Moreover, many respondents described episodes of interpersonal violence but failed to classify the behavior as violent, which suggests that dialogue with youth is needed to deconstruct diverse cultural understandings and more effectively address violence among youth.⁵⁷

The final question that I am bringing before us is who should be the voices and the decision makers as to what an appropriate social, political, and economic model should look like? Based on what I have read during my research it is going to take many voices to accomplish this: the voices of the parents, the voices of the community, the voices of our religious leaders, and the voice of our politicians coming together. But most important the voices of our youth need to be present.

That is why when I sought out to do this project it was of utmost importance to me that the youth be present at the table. Too often they are left out of the conversation as we try and find solutions to help them. And I have made up my mind that I will allow them to speak from their voices, regardless of the fact that what they say may make me

⁵⁷ Diana Hernandez, Hannah Weinstein, and Miguel Munoz-Laboy, “Youth Perspectives on the Intersections of Violence, Gender, and Hip-Hop,” *Youth & Society* 44, no. 4 (2012):587.

uncomfortable or even surprise me and even if I sometimes do not understand their use of vernaculars.

CHAPTER 4

THE BIBLE AND THE SOUTH BRONX

Bible and Youth

What biblical themes, understandings or passages regarding our youth have been neglected or misunderstood that has resulted in so many children ages 13-18 becoming victims of violent crime in the South Bronx? How can these themes be recovered or re-interpreted in a fresh way to help in the transformation of our youth? What new hermeneutical or critical methodologies can be used to shed light on the situation pertaining to the violence of our youth? What can recent biblical scholarship offer in regard to solutions pertaining to the violence of our youth?

When I reflect upon the biblical themes, understandings or passages regarding our youth and their victimization in the South Bronx, Proverbs 22:6 comes to mind, “*Train a child in the way he should go, and when he is old he will not turn from it.*” What is the relevance of this verse?

Proverbs 22:6 is considered the best known verse in Proverbs when it comes to training children, the other verses are, 13:24; 19-18; 22-15; 23:13-14; and 29:17 and all of these verses pertain to discipline. However, the Hebrew word “train” (*hanak*) in Proverbs 22:6 means to dedicate, as in dedicating a house (Deut 20:5), the temple (I Kings 8:63, II Chronicles 7:5) and an image (Daniel 3:2). *Hanak* is sometimes used in the sense of “start” and seems to include the idea of setting aside, narrowing or hedging in.

Child-training involves “narrowing” a child's conduct away from evil and toward godliness and starting in the right direction. According to Gleason L. Archer the Hebrew verb *Hanak* is similar to the Egyptian *h-n-k*, which means “to give to the gods” or to set up something for divine service.” He suggests that one could apply these meanings to verse six to dedicate a child to God; prepare the child for his future responsibilities; or to exercise or train the child for adulthood.⁵⁸ So when we replace “train a child” with “dedicate a child” for me it changes the implication. When I think of dedicating a child it becomes more sacred and implies that God needs to be in the midst.

The Hebrew Lexicon also defines “train” as to dedicate but it also uses the word in its definition to inaugurate. This implies for me that there is an action that I must take in regard to children, and that action does not begin with the children taking the initial step but it begins with me. The responsibility for a child belongs to me. I am to dedicate the child, the boy, the lad, the servant, the retainer, or the youth as defined by the Hebrew Lexicon, in the way. What is the way? In Proverbs the way is the proper way, the path of the wise or godly living. So in other words, my responsibility is to train or dedicate a child to walk the path of the wise, and to live a godly lifestyle because in doing this when they are old, when they reach adulthood, he or she will be able to find their way back if they go astray.

As I further reflect on Proverbs 6:26, I realize all the more that I have been given the responsibility of training children into a godly lifestyle. So what is it that I should be teaching them? During my readings I read an essay entitled “God Was with the Boy” by Terence E. Fretheim, and in this essay there was a section related to Genesis 1:26-27 that

⁵⁸ John F. Walvoord and Roy B. Zuck, *The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty, Old Testament* (Wheaton, IL: Victor Books, 1985), 952-953.

speaks of humankind created in the Image of God. However, in this essay Fretheim specifically speaks about children as the “Image of God.” From my theological perspective I understand that we are all created in the Image of God, but for some reason I did not equate it with children and for me it was an “ah hah moment.” So often, my thoughts concerning the Image of God refer to humankind in reference to Adam and Eve in their adulthood, I never really thought of the creation of humankind as a child. This essay gave me a new perspective in the way I am to look at children.

Why? Because Fretheim informs us that:

Everything that the image of God is, every child is. These Genesis texts claim that all human beings—regardless of gender, race, social status, or age—are created in the image of God from the beginning of their life. The image of God is democratized to include everyone—a move that kings and other elites probably did not appreciate. And so, every child is created in the image of God and, as such, has special dignity and value to God and for the world—a point made all too uncommonly.⁵⁹

Therefore, I believe that teaching children that they are created in the image of God teaches them to value who they are.

I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well. My frame was not hidden from you when I was made in the secret place. When I was woven together in the depths of the earth, your eyes saw my unformed body. All the days ordained for me were written in your book before one of them came to be (Psalm 139: 14-16).

Teaching children that they are created in the image of God teaches them how to love. “For God so loved the world that he gave his one and only Son, that whosoever believes in him shall not perish but have eternal life.” (John 3:16).

⁵⁹ Terence E. Fretheim, “God Was with the Boy” in *The Child in the Bible*, ed. M.J. Bunge (Grand Rapids, MI: William B. Eerdmans, 2008), 4-5.

Teaching children that they are created in the image of God teaches them how to show compassion. “God heard the boy crying, and the angel of God called to Hagar from heaven and said to her, ‘What is the matter, Hagar? Do not be afraid; God has heard the boy crying as he lies there. Lift the boy up and take him by the hand, for I will make him into a great nation’” (Gen. 21: 17).

And finally, teaching children that they are created in the image of God teaches them how to show mercy.

The Lord said, ‘What have you done? Listen! Your brother's blood cries out to me from the ground.’ Cain said to the Lord, ‘My punishment is more than I can bear, I will be a restless wanderer on the earth and whoever finds me will kill me.’ But the Lord said to him, ‘Not so; if anyone kills Cain he will suffer vengeance seven times over.’ Then the Lord put a mark on Cain so that no one who found him would kill him (Gen. 4:10, 13, 14b-16).

Cain took a life; he murdered a young man that had promise, because he felt as our youth would say “disrespected.” And God had every right to allow Cain to be put to death, but instead of an eye for an eye, God protected his life. If we could teach our children to look at the value of life for both the guilty and the innocent from God’s point of view, just maybe we could stop so much of the retaliation due to gun violence, that takes place in our communities resulting in the loss of life for the innocent as well as those who may be guilty.

With what our children are facing they need to hear and learn that God is love, God is compassionate and that God is merciful, and because they are created in the image of God, they too can love, they too can show compassion and they too can be merciful. What else are we to teach our children? In the 10 Commandments given to Moses in Exodus 20:12 and repeated in Deuteronomy 5:16, and reiterated by Paul in Ephesians 6: 2, we are to teach our children to honor their fathers and mothers so that they would live

long...., in Ephesians the writer that uses the Apostle Paul's name adds "which is the first commandment with a promise---- that it may go well with you and that you may enjoy long life on the earth."

We have often heard these scriptures from Exodus 20:12, Deuteronomy 5:16 and Ephesians 6: 2, "Honor your father and you mother, so that you may live long." And if you were like me it was something I used to keep children on the right path. But what I believe we have failed to tell them was the reasoning behind these scriptures and after an in-depth study of these verses, "Honor your father and mother" took on a new meaning. I found that these verses were about survival. And in order for us to truly understand the significance of these verses we must gain an understanding of the life of those who lived in ancient Israel.

Children in ancient Israel grew up in an agrarian community; where their parents were landowners in the unsettled Palestinian regions where the rocky and wooded central highlands were environmentally unfriendly that had critical implications for the nature of the family. In other words, the environment in which they lived was dangerous. Sounds familiar? Ecological situations, such as limited water, periodic drought, insufficient bottomlands (low lying land typically by a river and subject to overflow during floods), eroding soils, and restricted planting seasons, required intense labor that took up all the available daylight hours, all year round.

In addition to the demands of caring for animals and producing vegetables, families had to process food products in a way that they could be stored during the non-planting seasons, along with preparing the foods that would be eaten. This did not include the building and the maintenance of tools, garment and other textiles, along with

the building of homes, pens, terraces, and sheds. All of these tasks, important to the survival of a household required a labor force greater than the nuclear family, it required men and women and children of several generations working together as a family enterprise. The complexity and the intensity of shared family labor involved specific roles according to age and gender that were most effectively carried out by individual family members that learned the technologies of that time and the meaning of a fixed set of operations.⁶⁰

The head of the household or the *paterfamilias* was in charge of the family which was primarily the father, but in the event of death to the father the eldest son became the *paterfamilias*. The *paterfamilias*' first responsibility was to model strict personal loyalty to Yahweh. Here we are back to our first scripture reference in Proverbs "train a child." He was also in charge of the family property, and providing food, clothing and shelter. He represented the family in court, maintained the family's credibility within the community. And he determined who would receive the family inheritance. They were also in charge of family worship. The bigger the family the greater the responsibility was for the head of household.⁶¹ And despite what we sometimes think is "male dominance" in healthy and functional households of this period the male was not a tyrant or a dictator but his major concern was about the survival and well-being of his family.

Children were mostly named by their mothers; however the father did sometime name the child (Gen. 35:16-18). And in giving the child a name responsible parents

⁶⁰ Carol Meyers, "The Family in Ancient Israel," in *The Family, Religion and Culture: Families in Ancient Israel*, ed. D. Browning and I. Evison (Louisville, KY: Westminster John Knox Press, 1997), 3, 8, 23.

⁶¹ Victor H. Matthews, "Family in the Ancient Near East," in *Marriage and Family in the Biblical World*, ed. K.M. Campbell (Downers Grove, IL: InterVarsity Press, 2003), 2.

chose names that gave expression to their faith and expressed their aspirations for their child.⁶²

Because the survival of the family was land oriented children were put to work at an early age. By the age of five or six both boys and girls could be responsible for gathering fuel, caring for younger children, picking and watering garden vegetables and assisting in the preparation of the food. By thirteen children worked full time with workloads that could easily exceed nine hours per day. Work consisted of the boys working with the men where they learned soil types, terrain, and tool types, crop choices and livestock management. And the girls worked with the women where they learned the technical aspects of gardening, food processing, meal preparation, textile production, and other tasks within their economic domain. Women's tasks required a greater technical expertise than the work of the men.

And because of the diversity and the technical nature of the various activities required, and because of the danger that was present, learning how to use the machinery properly, handling the tools properly, knowing the danger of the weather patterns, the exercise of parental guidance was important for the survival of the entire family, but especially for the children who had to be taught, because for them it meant life or death and therefore the child had to, needed to, "honor their parents."⁶³

What if today, we found a creative way to teach our children that the reason we create rules is for their survival? What could that possibly look like? Can we put it in a song? Or maybe "Spoken Word" or can we create a "Rap" or do it through "Hip Hop"

⁶² Daniel I. Block, "Family in the Ancient Israel," in *Marriage and Family in the Biblical World*, ed. K.M. Campbell (Downers Grove, IL: InterVarsity Press, 2003), 41.

⁶³ Leo G. Perdue et al., *Families in Ancient Israel* (Louisville, KY: Westminster John Knox Press, 1997), 27-31.

that might get their attention? Can it be done through dance? I am not sure but I do believe we should try by any means possible to help our children understand that we love them, we are not trying to be hard on them, nor are we trying to “cramp their styles,” no we just want them to have long life.

We talked about the fact that violence is a major issue in our community so what about the commandment also found in Exodus 20, and Deuteronomy 5 that tells us that we should not murder (*ratsach*) which refers to premeditated, accidental, avenging, and assassination, according the Hebrew Lexicon. Why would God have had this statement in the commands if it was not of value? Just recently I was thinking about the shows that air on prime time television, and when I began to think about their content I realized that in most of the shows someone is murdered. See for example, Criminal Minds, NCIS, NCIS Los Angeles, CSI, CSI Miami, CSI NY, The Closer, Major Crimes, Hawaii Five O, Castle, Rizzoli and Isles, Bones, and Elementary, just to name a few. In previous years, the intense murder scenes were blocked from the television screen. But today, television has become much more graphic in what we are allowed to see. The sad part is, I am just as guilty because I love most of those shows, and others must love them too otherwise they would be taken off the air. But I must say Criminal Minds is too gruesome even for me so I do not watch it. Can you imagine the mindset of the producer; his job is to think of creative and imaginative ways to kill someone? Yet these are the types of shows that come on primetime television.

Then there are the video games that our children play. During the Christmas holiday my sister and I went shopping to purchase toys for the children in our lives. Since I do not have children at home this is not a world that I frequent. But now that I am

a grandmother I have entered back into the world of toys. Since I have now returned into “toy scene” this Christmas I found out that *Call of Duty Black Op II* was the latest video craze this Christmas season and my sister brought two, one for my nephew and one for her godson. Not only was the video game the latest craze it cost \$60.00 to purchase.

Moreover, I knew that the Redbox in the Walmart I frequent rents video games so I browsed through them to see what the other popular video games were and I wrote them down so that when I returned home I could research their content. Besides *Call of Duty Black Op II*, there was *Assassin’s Creed III*, *Hitman Assassin*, and *Resident Evil* just to name a few. And just reading the names made me wonder what the level of violence associated with these games was.

So I began my research with *Call of Duty Black Op II* which was released November 13, 2012 and according to Alexander Sliwinski within 15 days this video grossed \$1billion dollars. This video is rated M for mature, and is described with blood and gore, intense violence, strong language where players use a wide variety of weapons, such as pistols, rifles, machine guns, and explosives to injure or kill the enemy. What alarmed me after I read the history of this game is that both of the boys my sister brought this game for were thirteen. When I shared this with a student at New York Theological Seminary she informed me profanity was also used during the game. “Daah,” strong language, I missed that, because when she told me that profanity was used in the video I was alarmed. What are we teaching our children? What values are we teaching them?

Then there was *Assassin’s Creed III* which was released on October 2, 2012 and is also rated M for mature and described with blood, intense violence, sexual themes, and strong language. In this game the player becomes an assassin in the war for liberty

against tyranny. So the child is practicing how to be an assassin. Is there something wrong with this picture?

Next there was *Resident Evil 6* which was released on October 2, 2012. This video is also rated M for mature and is described with blood and gore, intense violence, nudity, strong language, and suggestive themes that address bioterrorist attacks that threaten the world population. The name of the video game itself should sound an alarm for parents who are allowing their children to play these video games. And yet, these are the types of videos that are falling into the hands of our young people.

The television shows depict graphic murder scenes, and the video games allow our young people to practice killing. Therefore, with all these displays of violence can we wonder why it is so easy for our young people to display these types of behavior? Should we be alarmed that they can take a life with such ease? I believe we are what we learn.

I remember when I was growing up my parents would not allow us in the room when they were gathered around with other adults listening to “Dolemite” or Red Fox. And they monitored what we saw on television. And to add to that, the old adage was “you do what I say, not what I do.” Where are we now?

Finally I believe that we are to teach our children the importance of telling our stories. It is through our stories that we gain understanding. Deuteronomy 6:20-25, tells us

In the future, when your son asks you, ‘What is the meaning of the stipulations, decrees and laws the Lord our God has commanded you?’ tell him: We were slaves of Pharaoh in Egypt, but the Lord brought us out of Egypt with a mighty hand. Before our eyes the Lord sent miraculous signs and wonders—great and terrible—upon Egypt and Pharaoh and his whole household. But he brought us out from there to bring us in and give us the

land that he promised on oath to our forefathers. The Lord commanded us to obey all these decrees and to fear the Lord our God, so that we might always prosper and be kept alive, as is the case today. And that we are careful to obey all this law before the Lord our God, as he has commanded us, that will be our righteousness.

The Bible tells us in Hosea 4:6 that God's people are destroyed from lack of knowledge. Without the valuable lessons that have been learned from the elders, without knowing the struggles, during those times they did not have enough money to pay the bills, God made a way. I did not always live like this, but God, the pains of life; I was molested when I was a child and it has affected the type of parent I am; my father and mother were absent from my life, but I fought hard to make something out of my life; without speaking wisdom into the lives of our youth, the choices you make today will affect the rest of your life; without their minds being nurtured; knowledge is power; without learning about the role that God plays in their lives, is it not beyond our comprehension that our youth would resort to violence. Who has been there to give them guidance? Have you? We are our brother's keepers.

I like what Carol Bellamy has to say about our children. "The quality of our children lives are largely determined by the care and protection children receive or fail to receive from adults."⁶⁴ Let's teach our children, because when we do we show that we care for them and we protect their futures.

⁶⁴ Brent A. Strawn, "Israel My Child: The Ethics of a Biblical Metaphor" in *The Child in the Bible*, ed. M.J. Bunge (Grand Rapids, MI: William B. Eerdmans, 2008), 103.

CHAPTER 5

WHAT THEY SAID, WHAT GOD SAID, AND OUR RESPONSE

Our first goal was to bring awareness to the churches and community within District 3 of the South Bronx in regard to the violence our youth are exposed to in their daily lives by conducting an Eight Week Friday Night Dialogue with our target audience and the adults in the community, with special appearances by community leaders entitled “Let’s Talk.” The other way we were to bring awareness was a Thursday night five week Sermon Series on the Theological and Cultural implications of children in the Old and New Testament compared to youth in the present. And finally, to develop a play entitled “What’s Going On? The Voices of Our Youth” as a public awareness tool.

One of the things that this project has come to make me realize is the reality of Habakkuk 2:3, “For the revelation awaits an appointed time; it speaks of the end and will not prove false. Though it linger, wait for it; it will certainly come and will not delay.”⁶⁵ You can have a dream that you are quite passionate about but sometimes the plans that you have such zeal for do not always go according to your plans. Thank God, that God’s plans are sometimes delayed but not denied.

When we lost most of our youth, I became so disheartened that I almost gave up doing this project. I asked myself how I can accomplish these goals without an audience so I began to think of other ways that I could help the community see what our young people are feeling.

⁶⁵ The New International Version (NIV) Bible will be used in this project.

My attempt to do the Friday night “Let’s Talk,” which is something that I believe can be a great tool to bridge the gap between generations, proved to be a complete failure. The program was to create a safe space for dialogue between the youth and the adults of the community that would enable both parties to hear and listen to what each had to say and to have some of the community leaders attend some of our meetings so they could also engage in the dialogue with the community.

The congregation and I went out into the community passing out flyers inviting youth and adults to meet at our church on Friday nights. We advertised that there would be refreshments and month after month no one showed up. During our walks through the community passing out flyers there were times we had the opportunity to be in dialogue with the people, and what I found was that many of them had distaste for the church. How do you break the stigma a community has for the church when you are trying to help?

One day I approached a young lady and invited her to come to “Let’s Talk.” She replied “do you accept gay people?” The tone in her voice was rather harsh, which lead me to believe that she did not think I was sincere in working with young people no matter who they were. And I must say her response did make me think. Did she have a point, had I really thought out in my mind what the community of young people would look like as an integrated community? It made me think about how I would address issues or could I address issues even when they were against what I believed from my own theological perspective. But issues of sexuality are a reality amongst our young people; therefore I know I must process in my mind the reality of exclusivity and what that looks like if I am going to be effective with working with our youth.

One day I was sharing with Dr. Cynthia Diaz my idea for “Let’s Talk” and how unsuccessful I had been getting it off the ground. She invited me to do a session during the June 2012 25th Anniversary Women’s Conference held at New York Theological Seminary during the portion allotted for youth entitled “Youth Action on the Front Line.” During the conference there was a panel of about six young people both male and female ages 12 through 20. I asked the panel to be as real or as transparent as they possibly could. I know that was difficult for some of them due to the fact that their parents were in the audience. I asked them what was life like for them as youth, and I could see from their responses that life at school was not the best for at least three of them. But what was most alarming these young people were not from inner city communities, they were from middle class families in good schools.

But what stuck with me the most out of all the words that were spoken was when one of the young girls shared with us that we were not to assume that we know everything that is going on with them. And as she spoke she was speaking directly to her mother. At that moment I wish I could have taken her in a corner to see what she was feeling, but the opportunity did not present itself. But her words were words of life for me as I continue to engage with young people in the future, realizing that as much as we would like to think so; our children do not tell us everything. Her words also frightened me, because in their silence we do not know if our children are being bullied or ostracized, and if they are, how is it affecting them now or how will it affect their lives in the future?. Are they thinking about suicide, or are they thinking about retaliation?

I do remember an incident when I was doing outreach for the Girls and Boys Town facility in the Bronx, a Juvenile Detention Center for girls located in a house in the

middle of a residential area on Mariolla Place. While there a twelve year old girl was brought into the facility. From talking to her I could tell she came from a respectful family and I was curious as to why she was there. Usually I did not ask why the girls were there but in this instance I did ask. And I found out that the reason she was there was because she took a knife to school and it was found in her presence. But what bothered me the most was why she took the knife to school.

She explained to my daughter and me that she had been constantly bullied at school and when she went to the teachers no one helped her and she suffered in silence feeling alone. So this child thought that there was no other recourse but to bring a knife to school to defend herself. This little girl was terrified in this environment, trapped inside a place with other girls who were “hard core street girls,” and she cried uncontrollably as my daughter held her. My heart still bleeds today as I remember her story.

Having the opportunity to work with and hear those youth helped me to become re-energized. After now being regenerated I decided to take another approach for the “Let’s Talk” program. Suddenly there was an influx of young adults who began coming to church, so I asked five of them to speak to us during the Sunday Morning Worship Service. When asked what they thought they should say, I informed them that they needed to tell us what it was they thought we should know. I know that based upon my proposal my age range should be 13 through eighteen, but they were just not available. So the ages reflect those that are a little older. And I will begin with what Rory Ramos had to say to us.

Rory Ramos, a 26 year old student at Lehman College in the Bronx was our first speaker who presented to the church on Sunday, November 11, 2012. Rory spoke from the biblical text in Proverbs 22:6, “Train a child in the way he should go and when he is old he will not turn from it.” Out of all the things he spoke to us about what still resonates within me was his cry for us to help his generation because they were lost, especially the males. In tears he told us that the women in the church from his perspective had it together as far as doing things that empower women; however that for men, especially the young ones, there were not enough programs in place for them.

He also informed us that what he was learning in one of his classes was leading his generation farther away from God and being in the minority he was afraid to speak up at times out of fear of being ridiculed by his peers and even the professor. As he spoke I was reminded of the words spoken by Rev. Dr. Harold Trulear two day earlier during my graduation on Friday, November 9, 2012, from the Re-Entry and Youth Crime Prevention Training Program that I participated in under the Bronx Clergy Criminal Justice Roundtable. The last words he left us with were that the children were waiting for us, and Rory confirmed those words just two days later.

Just the other day something happened that reminded me of Rory’s words to “train a child.” I received a phone call one Thursday evening from the Bronx Criminal Roundtable that I am a member of, asking me to attend a rally for a young boy that was seven years old and was taken from school handcuffed. My first response was that I needed to make myself available; however, I was unable to attend and I felt bad about it because I wanted to be there to defend the seven year old victim.

Well, low and behold, I was on the internet searching for some data and I ran across an online news article in the New York Daily News that was featuring the rally that took place at the 44th Precinct in the Bronx—the precinct of the officers who handcuffed the seven year old boy. And the headline read “Wilson Ramos who was arrested and handcuffed to a wall for stealing \$5.00 from a classmate.” Well, when they informed me about the rally they left that small detail out. I read the article only to find out that seven year old Wilson was a bully who constantly picked on, punched, kicked and then robbed his classmate.⁶⁶

Furthermore, one of his other classmates told him to stop, that he could go to jail and his response was that he was too little. I must say that today I am glad I did not attend the rally. What are we teaching our children, that bad behavior is okay and can be rewarded. Wilson’s mother is filing a \$250 million dollar lawsuit against the city and the NYPD.⁶⁷ Instead of thinking about the other child she is trying to get “paid.” There comes a time when we must take responsibility for our actions and as leaders we need to learn what battles we should be fighting, and I believe this was not one of them. Was the police officer’s behavior a little “over the top”? Probably so, but in my opinion I believe that the message we as adults sent to both of these children was wrong. Wrong on every level.

I feel that in those actions we told Wilson that it is okay to be a bully, because the people will gather around you and you just might get some money out of this. And we

⁶⁶ Joe Kemp and Kerry Willis, “Wilson Ramos who was arrested and handcuffed to a wall for stealing \$5.00 from a classmate,” <http://www.nydailynews.com/new-york/bronx/demonstrators-protest-arrest-7-year-old>, February 1, 2013.

⁶⁷ Matthew Lysiak, et al., “Bully’s victim speaks: Cops should have ‘never taken the cuffs off’ of his 7-year-old tormentor,” <http://www.dailynews.com/bully-victim-speaks> (accessed January 30, 2013).

told Seth it does not matter that you were being bullied. I truly believe that this situation should have been handled in another way. Train up a child, here are those words again.⁶⁸

Then on Sunday, December 9, 2012, Charisse Luten a 22 year old 2012 graduate of Lincoln University spoke from Matthew 7:1-2. “Do not judge, or you too will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you. Ephesians 5: 29, “after all, no one ever hated his own body, but he feeds and cares for it, just as Christ does the church.

Charisse informed us that she grew up in the church. She let us know that she chose these Scriptures based upon the way she was treated at church. She informed us that there were many occasions when she was talked about, ridiculed, because of her behavior, or because of her appearance and not in a positive way. She informed us that there were many conversations that she heard from the adults in the church that really hurt her.

But her major focus was on being judged. She informed us that being judged so often by the adults in the church lead her to have low self-esteem. This was another young person that spoke to us through tears. I wanted to cry, as I felt the pain coming through the words of this young lady who despite what she had experienced still managed to graduate from college. I believe as I watched her mother listen from the audience that she was not aware of the depth of the pain that her daughter had received by way of the church. And I began to ask myself, do I do that? What does it sound like to a young person I am speaking to? Do I sound judgmental or am I speaking words of encouragement?

⁶⁸ Lysiak, et al., “Bully’s victim speaks.”

Charisse thanked me for being a Pastor that did not judge. But was that always the case? I am not sure. But one thing is for sure from now on, I am going to pay attention to what I say and how I speak to young people. Some things we do unconsciously, so I want to be sure from now on I am very conscientious in my dealings with young people, because I want to be a help and not a hindrance.

The good thing that has come out of this ordeal for Charisse is the CORE Affect Girls program she designed (See Appendix E). As I viewed the program I could see that she took her painful experiences and created a program that might help young girls who may have gone through similar experiences.

On Sunday, January 13, 2013, Daquan Epps, a second year student at Buffalo State College, and who is also one of the sons of the church, and has just recently celebrated his twentieth birthday spoke to us. Daquan did not read a text from the bible, but had this to say in a poem. When we asked him what the title of his poem was he informed us that it did not have a name. I asked him if I could put his poem in my writings because I thought it was worth sharing, and here we have it.

Growing up poor you believe a lot, think a lot, dream a lot about?
One day making it out. No father, barely a mother.
What do you do?
Anything to make sure the next person dead or in jail isn't you.
Basketball and a good head on my shoulders was the way I went.
Finally made it out.
I finally made it out. Now what?
Do I just continue living just to wait for my time to die? No.
I gotta go back in. Why?
To show that nothing is impossible, no matter where you come from.
They say live fast and die young. I want to show them that they can live right and die old.

After he finished reading his poem, he told us, “go get the young ones, those his age were lost, but the young ones had a chance.” I hope he is wrong, and that there is still a chance for some of those his age, even if it is only one. So I will try for the one.

I believe Daquan’s poem speaks for many of the male youth of today. Daquan joined the church with his mother when he was sixteen, and I must say that I could tell that he really had no interest in being there, he was only there because he had to be. But I paid close attention to him, showed him a great deal of love, encouraged him, created a space for him to engage with older men, and one day he came to the altar for prayer without being urged by his mother and my heart melted. He is in college now, and I am looking for great things from him.

On Sunday January 27, 2013 we had the opportunity to hear from Drishana Jeffries, 29. Drishana spoke to us from Mark 11:24 and I Thessalonians 5:16-18 and she spoke about “The Power of Prayer.” Drishana wanted us to know that it is important that we teach our children how to pray and the importance of prayer. Drishana grew up in Hinesville, GA and prayer was an integral part of her family’s life. Although she came from a praying family Drishana left home at the age of 18. She informed us that she felt that she was old enough to move out on her own and without informing anyone in her family she moved to Atlanta, GA. According to Drishana, life was difficult and living on her own was not as easy as she thought it would be at 18, but knowing how to pray brought her through those difficult times.

But on March 4, 2008 tragedy struck her life in a way she never imagined—her mother was murdered, stabbed to death. As a result she began to question God and question her faith. She contemplated suicide and wanted to give up on life, because she

was not prepared for her mother's departure, and deep depression set in. In a still calm voice Drishana told us it was prayer that kept her. After the death of her mother, Drishana moved to New York, because living in Atlanta became unbearable. And she let us know that it has been difficult, and in her words "It is hard here in New York," but prayer is still keeping me in the hard times.

As she began to share her story I began to think about the young people who not only thought about suicide but followed through on it. And I wondered did those young people have a prayer life? Did they know that God is a present help in the time of trouble? (Psalm 46:1.) Did they know like Drishana the words in Mark 11:24 that tells us "And when you stand praying, if you hold anything against anyone, forgive him, so that your Father in heaven may forgive your sins?" Or did they know I Thessalonians 5:16-18 that tells us "Be joyful always; pray continually; give thanks in all circumstances, for this is God's will for you in Christ Jesus." I am not sure, but Drishana told us it helped her and she wants us to be sure that we teach about prayer and the power of prayer to the children we have been entrusted with in the event they do not know that prayer does change things.

We concluded our "Let's Talk" segment by hearing a word from Malcolm Ramos, 22 on Sunday, February 03, 2013. Malcolm took his text from II Corinthians 6:4-6. Rather, as servants of God we commend ourselves in every way; in great endurance; in troubles, hardships and distresses; in beatings, imprisonments and riots, in hard work, sleepless nights and hunger; in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love.

Malcolm shared with us that as he looked at these scriptures it scared him, because these verses said to him that it was hard to be a Christian, staying on the right track, doing what was right. He let us know that he always found himself struggling between two paths. He let us know that there was a time he was heading down the wrong path. He let us know that there was a point in his life that he did not go to school, would not do his homework, and was disrespectful to his mother. He let us know life was hard growing up with a mother and absent father who were on drugs and he felt as if no one cared about him. But there was an encounter with his godfather James that made him realize he was loved. He was being disrespectful to his mother this particular time and she called his godfather James who helped him see things from a different perspective.

As young people he informed us, they needed to be loved and they needed honesty. He asked the question “How do you expect people to act when they felt their very existence was being ignored.” He then went on to share with us one of his worst experiences, when his cousin, who was actually a very close friend, got into gangs and drugs. He turned a blind eye and his friend ended up in jail. By then he knew for sure God was calling him and when his friend came home his godfather told him he should talk to him. But he said he did not know how to approach him; and when he did see his friend he was embarrassed to talk to him and again he turned a blind eye to him. He said I just laughed, did not push the subject about him changing his life and two days later he was shot and killed. In tears he let us know how much that hurt him because he felt he could have said something to him but did not.

He concluded by telling us that he had come to realize that while a black male living in New York City is hard, it is not an excuse. Everything does not have to come

all at once. But it grows gradually. He reiterated that following God is hard, but it is serious. We must help others, show love, because saying you are a Christian is not enough, we must show people we are Christians and not be afraid.

Again I know that the age range of those we have heard from was supposed to be 13 through 18 years of age, but as I noted earlier they just were not available. Those who responded to my plea were those who were in college, or who had recently finished college or who had only been out of college a few years or have not gone to college at all. Those who informed me that they felt abandoned were the ones who responded. Those whose ages ranged from 20 through 30, those were the ones who responded. And I realized I had tapped into something. I had found the leaders who would lead and teach the younger ones. Those who made it through, that cried out to us, some in tears, that told us to “teach them because they were lost;” who said, “don’t judge us, but love us,” and to “go get the younger ones;” and be sure to teach them how to pray. And finally, being a Christian is hard, but serious, we must show love, help others and remember that saying you are a Christian is not enough, we must show that we are Christians and not be afraid.

Some of these young people I just recently met—Rory, Drishana, Malcolm, those at the Youth Summit at New York Theological Seminary; and I was grateful that I was able to get them to open up because they helped me see some of the things I must do to help our youth. And their voices, their ability to be transparent has penetrated my heart, even in the wee hours of the night I have found myself reflecting on what they have shared.

But I also saw something else. As they began to share, from the depths of their souls, healings took place. For them, and for those of us who had the opportunity to hear their words, and that was powerful to me.

In due season my “Let’s Talk” program will be established, because the ground work has been set. I have been in contact with community leaders, the 79th District Leader, the Honorable Cynthia Cox, and Senator Gustavo Rivera, who both have attended our church along with the Jackson Democratic Club, John Dudley, District Manager and Gloria Alston, Board Chair of Community Board III, Deputy Bronx Borough President Aurelia Green, just to name a few that I have gotten to meet in the past year and when the audience is there, they will be invited to come.

Moving right along, I was supposed to do a Thursday night sermon series. However, we were not able to do Thursday nights because the location where we rent began using the facility on Thursday’s so I decided to do the Sermon Series during the Sunday Morning Services. The Sermon Series turned into a six week series entitled “That the Children May Know” which began on Sunday, September 9, 2012 and ended Sunday, October 28, 2012.

The purpose of this series was for us to look at Scripture to see what God was requiring of us as it pertained to our youth. And what is the most important thing we should be doing for our youth from the prospectus of both the New and Old Testament? During my readings I came across an essay written by Patrick D. Miller entitled “That the Children May Know: Children in Deuteronomy” that truly inspired me. As a result, it became the thought and focus of this sermon series. Even the title of this series comes from the essay.

This series began out of my concern for the state of our youth throughout our inner city communities, especially here in the Bronx where I grew up and especially in our District, because as I stated earlier, statistically the Bronx has the highest level of youth violence in all the boroughs.

Before I began the series and each time a new person was in our midst I asked them to write what they thought the Bible said as it pertained to our youth. The ages of those who were present ranged from 53 to 11 years of age.

Yvonne (52) told me that her understanding of youth from a biblical perspective is that our youth are our future. We are to nurture them, train them, and give them a foundation in God. We are to teach them at an early age their roots, and where they came from so that they will have some direction on where they are going.

Wendy (39) told me that her understanding of youth from a biblical perspective is that God loves children, and we are to let the children come because they are the kingdom, and in order to enter the kingdom of God you have to become a child.

Hector (41) told me that his understanding of youth from a biblical perspective is that we are to guide children in the word of God, and teach them about the fear of God; in that he meant that they are to show respect. He also stated we are to teach them about love, compassion, righteousness, justice, and forgiveness.

Zoila (40) told me that her understanding of youth from a biblical perspective comes from Psalm 8:2 “From the lips of children and infants you have ordained praise because of your enemies, to silence the foe and the avenger.” For her that means God has ordained praise and service from children of all ages because the Kingdom of God is open for them too.

Barbara (53) told me that her understanding of youth from a biblical perspective is that a child is one that can be physically or spiritually underdeveloped. She defines a child from the age of 0 to 21. She states in the spiritual body it may be someone who was not as spiritually developed in their understanding of God's word. She informed me that Paul speaks of this when he said when I was a child I did childish things, but when I became a man I put away childish things. And she ended her statement by telling me that the word tells us in our relationship to God we should be as children.

Regina (37) told me that her understanding of youth from a biblical perspective is that God used the child who was not well-liked for his glory, or the child who did not matter much to the community.

Darlene (28) told me that her understanding of youth from a biblical perspective was unknown. She stated she did not know that we are God's children. And one of her goals is to enhance her faith and learn more about the stories in the Bible as it relates to her life and others she would like to help.

Charisse (22) told me that she honestly did not know what the bible spoke of in regard to youth. What she does know she said is that today they are lost. She thinks that during biblical times the children obeyed and listened to their parents more. Their parents told more about God through passed down stories by word-of-mouth. Through word-of-mouth the tradition was kept alive.

Deandra (13) told me that her understanding of youth according to the Bible is that children should honor their father and their mother. And that all children are the children of God. Children should be respectful to everyone. God tells children to pray for

their enemy. She also told me that children should worship God, because it is important to have him in your life, and that children should also go to church.

Yaristacy (11) told me that her understanding of youth according to the Bible is that God loves children and their parents too, and their family members, and that children should listen to their parents all the time.

Leandra (11) told me that her understanding of youth according to the Bible is that Jesus loves children and children should obey their parents. Leandra stated that she was 11 and she loved God. But she also likes to design clothes, draw, model and act, such confidence.

Two of the attendees honestly stated they did not know what the Bible said as it pertained to youth. And what about the other Darlenes and Charisses of the world who do not know? Prayerfully we can be of help to them.

The essay regarding “What the Children Should Know” is based upon the book of Deuteronomy, which is a covenantal document that sets forth a way of life for the people of Israel. Deuteronomy answers the question “How then shall we live?” Deuteronomy is God's law, it is Israel’s Constitution, and it is Israel’s manual or book of order for life together from now on, now that they are no longer slaves in Egypt.

Deuteronomy is polity and instruction. Understanding the dual character of Deuteronomy, constitutional and catechetical is important, especially in regard to children, especially in what, why and how they are taught, and who is to teach them. In Deuteronomy Moses was chosen to be the teacher transmitting divine instruction to the

people.⁶⁹ So in the space and time that I was allotted I became the Moses transmitting divine instruction to the congregation in hope that we would all hear and respond.

After reading this essay I knew that what I had come to understand, we are responsible for teaching our children, and what was reiterated in Miller's essay, whether as parents, or guardians, as adults, and even as community, teaching God's law is important to the welfare of our children. It also validated for me that this ministry known as Jesus Saves Back to Life Ministries, Inc., together with Community Organization Reliable for Everyone, (C.O.R.E), is headed in the right direction as we seek to address the issues of the youth in our community.

I began this series by attempting to define, who are the children in Deuteronomy, what is meant by the term "children," who are included in the designation of "children," and what are their ages? Is the term "children" an age designation or a relational one?

In Deuteronomy 1:39, Moses gives us one idea of who might be considered the children. He identifies children from two perspectives the "little ones" and your children who do not know good from bad. According to Patrick Miller the term used for "little ones" *tappim*, is a word that refers to the young children in a family or community.

The other perspective, your children who do not know good from bad, *banim*, sons, or simply one who belongs to a category, for example, "children of Israel," has a broader meaning, from this perspective there is no age limit here. Here children are those who do not know right and wrong, and reflect those who in some sense are not responsible, and that are not yet of age for moral discretion. Furthermore, the term

⁶⁹ Patrick D. Miller, "That the Children May Know: Children in Deuteronomy," in *The Child in the Bible*, ed. M.J. Bunge (Grand Rapids, MI: William B. Eerdmans, 2008), 45-46.

“children” also refers to the next generation or generations that also may not have a specific age in mind.⁷⁰

Isaiah 7:15 speaks of the knowing of bad and good as right from wrong. The NIV text notes related to this verse suggests that the age of moral determination and responsibility, knowing bad from good, right from wrong, under the law was most likely 12 or 13 years of age which suggests that the term “children” included those that were 12 to 13 years old.

Genesis 2:9 speaks of the knowledge of good and evil that correlates with the good and bad from Deuteronomy 1:39, and according to the NIV text notes refers to children as ones who have moral knowledge or ethical discernment. Here I would suggest that we cannot denote a specific age for the term “children.” Why? Unfortunately, we have heard stories where children have been abused by keeping them locked up for years, well past the age of what you or I might consider to be a child, and yet what we have seen when they were found was there ineptitude.

In Numbers 14:29 another parallel text lets us know that those under the age of twenty are considered the children, verse 29 tells us “In this desert your bodies will fall--- every one of you twenty years or more who was counted in the census.”

What does all this mean? It means that the term “children” is both an age designation and a relational one. Numbers 14:29 lets us know that children are those under the age of twenty. Isaiah 7:15 and Genesis 2:9 refer to children as those between the ages of 12 and 13. However, in the correlation with good and bad or good and evil there is no age designation. The term “children” is also relational and is not age specific,

⁷⁰ Miller, “That the Children May Know,” 47-48.

as in the Children of Israel. And also relational as children refers to those who do not know, who have not yet learned and are of the next generation.⁷¹

Part two of the Sermon Series began our journey as to what it is that God requires of us as it pertains to our youth. We looked at Deuteronomy chapter 4:1-2 “Now, Israel, hear the decrees and laws I am about to teach you. Follow them so that you may live and may go in and take possession of the land the LORD, the God of your ancestors, is giving you. Do not add to what I command you and do not subtract from it, but keep the commands of the Lord your God that I give you.” We also looked at verse 9 “Only be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them fade from your heart as long as you live. Teach them to your children and to their children after them.” In 5:1, “Hear, Israel, the decrees and laws I declare in your hearing today. Learn them and be sure to follow them.” Finally, we looked the Ten Commandments given to the Children of Israel in 5:7-22.

“You shall have no other gods before me.”

“You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below.”

“You shall not bow down to them or worship them; for I, the Lord your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me, but showing love to a thousand generations of those who love me and keep my commandments.”

“You shall not misuse the name of the Lord your God, for the Lord will not hold anyone guiltless who misuses his name.”

“Observe the Sabbath day by keeping it holy, as the Lord your God has commanded you.”

“Six days you shall labor and do all your work, but the seventh day is a sabbath to the Lord your God. On it you shall not do any work, neither

⁷¹ Miller, “That the Children May Know,” 48.

you, nor your son or daughter, nor your male or female servant, nor your ox, your donkey or any of your animals, nor any foreigner residing in your towns, so that your male and female servants may rest, as you do.”

“Remember that you were slaves in Egypt and that the Lord your God brought you out of there with a mighty hand and an outstretched arm. Therefore the Lord your God has commanded you to observe the Sabbath day.”

“Honor your father and your mother, as the Lord your God has commanded you, so that you may live long and that it may go well with you in the land the Lord your God is giving you.”

“You shall not murder.”

“You shall not commit adultery.”

“You shall not steal.”

“You shall not give false testimony against your neighbor.”

“You shall not covet your neighbor’s wife. You shall not set your desire on your neighbor’s house or land, his male or female servant, his ox or donkey, or anything that belongs to your neighbor.”

These are the commandments the Lord proclaimed in a loud voice to your whole assembly there on the mountain from out of the fire, the cloud and the deep darkness; and he added nothing more. Then he wrote them on two stone tablets and gave them to me.

In this text that we examined Moses gives us play-by-play instruction from God as to what the people of God should know about him, in what is known as the Ten Commandments. Now that they have been given these instructions it is their responsibility to be sure that the children know the commands of God. This is to be taught from generation to generation to generation. Deut: 4:9 states “Only be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them fade from your heart as long as you live. Teach them to your children and to their children after them.” Not only are they to know the commands of God but they are to know the story behind the rules.

Furthermore, Deuteronomy 4:1-2 tells us that we are to follow the commands of God and we are not to add or subtract from what God has commanded us.

Do these commands affect us today? Should we still be teaching these commands to our children? The answer is yes. Because these commands are reiterated by Jesus in Matthew 19:16-19 and some 30 years later by Paul in Romans 13:8:10. This leads me to believe that they are not to be ignored.

So how do we explain all the murders that are taking place by our youth? Have we not taken the time to teach our children the commands of God and the stories behind them? How do we explain some of our children's behavior toward their parents? And how do we answer the charge of observance of the Sabbath day when commercialism is now available seven days a week?

Our story may not be the same story as the children of Israel, but we all have a story to tell. As an African-American woman, I can tell my story of how we were freed from slavery; I can tell the story of how as African Americans we fought for our rights against injustice. I have said, and will keep saying it as long as someone listens, it is imperative that we tell our stories. I truly believe that because we stopped telling the stories we have a group of young African Americans who do not know who they are, therefore how can they determine where they are going or how do they understand the value of their existence or the existence of anyone else for that matter. "Love your neighbor as yourself" (Mark 12:31).

I have a grandson Ryan Gero, who was born on April 14, 2012, and he needs to know about the struggles of his "Nana," the term I have chosen for him to call me. He needs to know about his great-grandparents Margaret Virginia Kornegay Mosley and

James Lewis Mosley who are both deceased. He needs to know about his mother and my favorite aunt, Anne Bell Mitchell. And it is our responsibility, as his family to make sure he does. I think I have said this so much that his mother brought me a Grandmother's Memories book for Christmas this year in which I began writing about my life. It was interesting reminiscing about my childhood and actually writing it down. And although it is important that we share our stories with Ryan, what is most important and our major responsibility is to make sure he knows about God.

On my second visit to my daughter's after Ryan was born, I saw the most amazing thing. My daughter had already began saying prayers with my grandson and reciting the Lord's Prayer with him. He is now 10 months old and when you say prayers with him he gets so excited and now he tries to say them with you. I believe that is an example of what Moses was writing to us about in Deuteronomy.

Then we moved to Part Three of our Sermon Series where we looked at Deuteronomy 6:4-9, 13-19. We begin this text in verse four by what is known in Jewish tradition as the *Shema* or the Great Commandment. These are the first words spoken by Moses after he had given instruction in regard to the Ten Commandments. What is the *Shema*? The *Shema* is a positive restatement of God's primary command found in the Ten Commandments. The *Shema* identifies for Israel the one who for this people will be the center of being and value. The *Shema* serves to create an identity for this people. It was through the *Shema* that Israel's relationship to God was constantly being measured.⁷²

⁷² Patrick D. Miller, *Deuteronomy: Interpretation, a Bible Commentary for Teaching and Preaching* (Louisville, KY: John Knox Press, 1990), 97-98.

Hear, O Israel: The Lord our God, the Lord is one.

Love the Lord your God with all your heart and with all your soul and with all your strength. (This is also repeated in the New Testament by Jesus in Mark 12:29-30, it can also be found in Luke 10:27, however here Jesus expands on this command, in Luke 10:27 he also tells us to love our neighbors as we love ourselves. Again we find these words spoken by Jesus in Matthew 22:37-40. In verse 40 Jesus concludes by saying All the Law and the Prophets hang on these two commandments.”)

- These commandments that I give you today are to be on your hearts.
- Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up.
- Tie them as symbols on your hands and bind them on your foreheads.
- Write them on the doorframes of your houses and on your gates.
- Fear the Lord your God, serve him only and take your oaths in his name.
- Do not follow other gods, the gods of the peoples around you;
- for the Lord your God, who is among you, is a jealous God and his anger will burn against you, and he will destroy you from the face of the land.
- Do not put the Lord your God to the test as you did at Massah (Ex: 17, Numbers 20). Where the people grumbled, because they had to water, where Moses’ disobedience to God caused him to miss out on the opportunity of going into the Promised Land.)
- Be sure to keep the commands of the LORD your God and the stipulations and decrees he has given you.
- Do what is right and good in the Lord’s sight, so that it may go well with you and you may go in and take over the good land the Lord promised on oath to your ancestors,
- thrusting out all your enemies before you, as the Lord said.

As we examined these Scriptures we learned that we need to hear the commands of God. We are to love God with all our heart, with all our soul, and with all our strength. We also learned that Jesus takes it a step further by telling us that we are to love our neighbors as ourselves, and All the Law and the Prophets hang on these two commandments.

We also learned we are to fear God, serve Him only. We are not to follow other people's God, because our God is a jealous God. Do not test God. We are to keep God's commands and the stipulations and decrees He gives us. We are to do what is right in God's sight so that all will go well with us. But most importantly, it is our job, as leaders, as parents, as community to teach these things to our children, we are to help them to memorize God's commands, we are to help them study, to know the scriptures by heart, they are to be talked about during family dinner, talked about during family gatherings, we must teach our children God's command if we do not want them to become extinct. And when we do this, He will be sure to move our enemies out of our way, so that we can walk into that place that God has purposed for our lives.

Now we begin to embark upon Part Four of our Sermon Series where we examined the Scripture found in Deuteronomy 6:20-25. In this text Moses as God's voice continues giving the children of Israel God's instruction as they prepare to go into the Promised Land. He tells them:

- In the future, when your son asks you, "What is the meaning of the stipulations, decrees and laws the Lord our God has commanded you?"
- tell him: "We were slaves of Pharaoh in Egypt, but the Lord brought us out of Egypt with a mighty hand.

- Before our eyes the Lord sent signs and wonders—great and terrible—on Egypt and Pharaoh and his whole household.
- But he brought us out from there to bring us in and give us the land he promised on oath to our ancestors.
- The Lord commanded us to obey all these decrees and to fear the Lord our God, so that we might always prosper and be kept alive, as is the case today.
- And if we are careful to obey all this law before the Lord our God, as he has commanded us that will be our righteousness.

So how do we do this? How do we teach our children? In the Jewish tradition they do this by what is called the Jewish Seder. The Seder which means order in Hebrew is celebrated the first night of Passover which commemorated the day God brought Israel out of Egyptian bondage. During the Seder meal there are 15 rituals that take place to remind them where God brought them from. It is through the Seder that they tell their stories. These are the 15 parts of the Seder Meal.

Kadesh	We make Kiddush over wine to honor the holiday.
Urchatz	We wash our hands with a special cup.
Karpas	We dip green vegetables, onions, or potatoes in salt water that represents the bitter tears of the Jews in slavery.
Yachatz	We break the middle matzah into pieces to remind us of how poor we were.
Maggid	We read the Haggadah that tells the story of Passover.
Rochtza	We wash our hands before eating matzah.
Motzi	First, we make the blessing that we usually say over bread.
Matzah	Then, we make a special blessing over the matzah and eat

it.

Moror	We eat bitter herbs to remind us of the bitterness of Egypt.
Korech	We make a sandwich of matzah and bitter herbs to remind us of the way Hillel the sage used to eat the Passover sacrifice.
Shulchan Orech	We eat a great meal!
Tzafun	We eat the last piece of matzah, called the Afikoman to remind us of eating the Passover sacrifice in the Holy Temple.
Berach	We say the Grace After Meals.
Hallel	We thank G-d for the miracles he performed in the past and will perform in the future.
Nirtzah	We end the Seder with the wish that we meet in Jerusalem

When I began to think about what the rabbis established to help them remember what God had been in their lives I began to wonder, if we celebrated in our own tradition in our own culture a Seder, what would that look like for us. What would be at the table as a reminder of our struggles? What would the discussion around the table look like? And what is it that we would be, or should be telling our children?

For me I would be telling Ryan that he has been born into a life of privilege. He is blessed to have his own room with his name over his crib, because his mother was 16 years old before she was privileged to have her own room. I would let him know that I had his mother at the age of 17 and although I did my best it was not without struggle. I

would let him know that his great grandparents and great-great grandparents lived in the South during the time of the Jim Crow laws where his great-grandparents and great-great-grandparents had to ride on the back of the bus. But not only that they had to sit in “colored only” sections of diners and that they had to go through the back door to enter into an establishment. I would tell him how rambunctious his great great-grandmother was and that she always believed and taught us we were more than what people said we were. I would tell my grandson that his great grandparents did not get to experience or see an African-American become president but they would have been proud. There are so many more stories I would tell him around the Seder table so that he could be proud of who he is. How about you?

We now are moving closer to the end of the journey of this six part Sermon Series and in part five of this series I talk about what else it is we need to teach our children with our focus on Deuteronomy 28:1-20.

In this 28th chapter of Deuteronomy Moses has again gathered the people of Israel along with the Elders to give the people further introduction from God. As we stated in the first of our series, Moses is God’s mouthpiece to the people. But what is special about this chapter and important for our children to know, are the blessings we receive in obedience to God and the curses we receive when we disobey him.

What is also striking is that Deuteronomy chapter 28 consists of 68 verses and only thirteen speak of blessings. Immediately in verse 14 the people are told “Do Not” turn aside from any of the commands that they had been given. We have summarized some of these commands, and have been speaking about them throughout the series.

So let us examine the blessings we receive in obedience to God and five of the curses that fall on us in disobedience. You can read the other 63 curses when you are able. Because I believe that it is imperative that our children know and understand what God has to say to us when we are obedient to Him and when we are not.

Blessings for Obedience

- If you fully obey the Lord your God and carefully follow all his commands I give you today, the Lord your God will set you high above all the nations on earth.
- All these blessings will come on you and accompany you if you obey the Lord your God:
- You will be blessed in the city and blessed in the country.
- The fruit of your womb will be blessed, and the crops of your land and the young of your livestock—the calves of your herds and the lambs of your flocks.
- Your basket and your kneading trough will be blessed.
- You will be blessed when you come in and blessed when you go out.
- The Lord will grant that the enemies who rise up against you will be defeated before you. They will come at you from one direction but flee from you in seven.
- The Lord will send a blessing on your barns and on everything you put your hand to. The Lord your God will bless you in the land he is giving you.
- The Lord will establish you as his holy people, as he promised you on oath, if you keep the commands of the Lord your God and walk in obedience to him.
- Then all the peoples on earth will see that you are called by the name of the Lord, and they will fear you.
- The Lord will grant you abundant prosperity—in the fruit of your womb, the young of your livestock and the crops of your ground—in the land he swore to your ancestors to give you.
- The Lord will open the heavens, the storehouse of his bounty, to send rain on your land in season and to bless all the work of your hands. You will lend to many nations but will borrow from none.

- The Lord will make you the head, not the tail. If you pay attention to the commands of the Lord your God that I give you this day and carefully follow them, you will always be at the top, never at the bottom. Do not turn aside from any of the commands I give you today, to the right or to the left, following other gods and serving them. (NIV)

Wouldn't you want your children to understand that possibilities for them could be endless if they adhere to God, or at least there can be a better opportunity for them?

Curses for Disobedience

- However, if you do not obey the Lord your God and do not carefully follow all his commands and decrees I am giving you today, all these curses will come on you and overtake you:
- You will be cursed in the city and cursed in the country.
- Your basket and your kneading trough will be cursed.
- The fruit of your womb will be cursed, and the crops of your land, and the calves of your herds and the lambs of your flocks.
- You will be cursed when you come in and cursed when you go out.
- The Lord will send on you curses, confusion and rebuke in everything you put your hand to, until you are destroyed and come to sudden ruin because of the evil you have done in forsaking him.

As we hear, listen, and ponder on what we have read as Moses admonishes us on what it entails to receive God's blessing, or curses, don't you think this is something that we want to tell our children. But more than that don't we as parents, guardians, and community, want to set the examples for our children, and teach them what they should know. It is time that we as parents, guardians, and community, take responsibility for what we have failed to do. But there is hope. Because we serve a merciful God, repentance is always available for us and we have the opportunity to begin again.

Because Jesus paid it all, and all to him we owe, sin has left a crimson stain, but Jesus washed it whiter than snow.

We now come to the end of our sermon series entitled “That the Children May Know.” I hope and pray that you are more informed than when you began reading this series. I thought I would close with what we might call Moses’ final sermon, or his call to the community. It is what I think is a summation of what we have discussed throughout this series, and that is, what does the Scripture tell us about our children and what is our responsibility towards them.

As we examine these verses I want you to think about your responsibility to your children, to the children in your community, and to all the children God allows you to have some sort of influence over. In other words, the kids on your block, your family, and those you come in contact with.

This passage of Scripture found in Deuteronomy 30:11-20 is my trumpet sound to you. And to those that have received even a snippet of what God is calling for us to do this is the time and this is the season. And I want you to know, in the words of Moses that:

- What I am commanding you today is not too difficult for you or beyond your reach.
- It is not up in heaven, so that you have to ask, “Who will ascend into heaven to get it and proclaim it to us so we may obey it?”
- Nor is it beyond the sea, so that you have to ask, “Who will cross the sea to get it and proclaim it to us so we may obey it?”
- No, the word is very near you; it is in your mouth and in your heart so you may obey it.
- See, I set before you today life and prosperity, death and destruction.

- For I command you today to love the Lord your God, to walk in obedience to him, and to keep his commands, decrees and laws; then you will live and increase, and the Lord your God will bless you in the land you are entering to possess.
- But if your heart turns away and you are not obedient, and if you are drawn away to bow down to other gods and worship them,
- I declare to you this day that you will certainly be destroyed. You will not live long in the land you are crossing the Jordan to enter and possess.
- This day I call the heavens and the earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live
- and that you may love the Lord your God, listen to his voice, and hold fast to him. For the Lord is your life, and he will give you many years in the land he swore to give to your fathers, Abraham, Isaac and Jacob. (NIV)

Our children are in trouble. What are we going to do about it? Scripture teaches us in Deuteronomy that it is our responsibility to teach our children, and in order to teach them we must be taught. The Bible teaches us in Deuteronomy that learning should be within the context of family? We are family. And as family it is our responsibility to learn, to grow, to teach, not to be selfish, and most importantly to tell our stories.

Tell the stories of what God has been in your life. Tell the stories of how he made ways out-of-no-way for you. Tell the stories of how when you were down to your last dime, when you did not know how you would pay your bills, when you did not know where the next meal would come from, when you did not know how you would keep a roof over your head or your children's head, or if you were like me, how you would explain to your child we have no place to live..

But God who made the heavens and the earth, but God, who owns the cattle on a 1000 hills, but God, who said he would supply our needs according to his riches in glory,

is ever present, and all he requires of us is obedience. We are to tell our children this; we are to let them know that they are to love God, with all their heart, soul, and strength and to love their neighbors as they love themselves. Because if we do this, it is possible we can save our children, if we do this, they may not be as quick to solve their differences with violence. So let us, who have been called by God, step up to the plate, take the challenge, and teach our children than they may know and live.

At the end of this series I gave those that were present throughout most of the series an evaluation form to complete, that would help both those present and me see if this series was beneficial.

Finally, I would like to talk about the play. What you are going to see in this section are the voices of our youth. It may not be the way I intended it, but you can hear their voices. And I must admit that it was a little difficult at times to understand their language, and it may be for you too.

I had the hardest time finding a group of young people who would be willing to tell their stories, but on Saturday July 16, 2011, I attended my girlfriend's birthday party. While there I was reacquainted with a group of young people I did ministry with while I was at Allen Temple A.M.E. church in Mt. Vernon. I spoke with them and I told them what I wanted to do and they were excited and ready to be a part of the project. Denesha Mitchell would eventually be the one who would spearhead the group because she had the most influence on them. So I told her to come up with a date so that we could meet. I was so excited because we were finally on our way. I had found a group of young people that would be willing to let their voices be heard.

However, after a few weeks went by I did not hear from Denesha or any of her group so on August 8, 2011, I sent out an email to Denesha telling her I was waiting to hear from her in which she immediately replied, apologizing for not getting back to me with the promise of getting a date with her and her colleagues so we could meet.

On August 9, 2011, I received another email that stated “Hey can you give me a couple of dates that's good for you because trying to rally these people is like trying to get a full attendant in a hs classroom lol.. So I can give them a couple dates that suit you n let them chose. Only date I can't do it on the next 2 Saturdays.” This was one of those areas where I did not understand all of what she was trying to tell me, but I did understand the most important part. So I gave them two dates, Friday August 19 after 1:00PM or Saturday August 20 about 3:00PM for the first meeting and then we could decide once we meet what other days would be convenient for everyone.

On August 12, 2011, I reached out again to see if they had decided on a date. Denesha responded by telling me that she would meet with me on Friday, August 20 at 7:00P.M., with those who could make it. On August 13, 2011, I asked Denesha to reach out to Sean another young man from the church I used to work with at Allen Temple. I had contacted him via Facebook and told him what I was trying to do and he wanted to participate. I also asked Denesha to speak with her brother's nephew since he lived in the McKinley projects down the street from the church and I asked her to have him invite his friends. To solidify our meeting on August 16th I gave Denesha my telephone number. The 20th arrived, and I had refreshments available, and I waited for them at the church but no one showed up. Much to my disappointment, I was back at the drawing board. I

thought I had finally found a group of young people who were willing to tell their story and let their voices be heard.

After getting over my disappointment I decided to try a new approach as to how we could come together to develop the storyline for the play. I contacted Denesha via email on August 24, 2011, and explained to her what might be a way we could meet without having to come together. I decided to try and enter into their world. The thought came to me after reading a post that Sean posted on his Facebook page that related to some of the questions and issues I wanted to pose to them for the play.

So on August 24, 2011, I created a group on Facebook entitled “Youth Voices.” Once I created the page I invited Denesha and her friends into the group. I also made Denesha an administrator of the group which would allow her to invite other friends into the group. But I didn’t stop there I also invited my godson who lives in South Carolina, I invited other young people that I know and I informed them what the page was for and what it was about, I also invited people that worked with youth. I put a disclaimer on the page and I put together a permission slip, (See Appendix B) so that I could use the information that they were going to reveal. This is how the play was to begin.

Do you really know what’s going on in the lives of your children? Do you fully understand what they have to face each day they leave home? Do you know what life is like in school? When hanging out in the neighborhood? Well if you didn’t know at this end of this presentation you will have an idea up close and in person.

As we present: “What’s Going On? The Voices of our Youth” today is just another day in the neighbor:

These are the questions that I wanted the youth to respond to: I went to a Party Last Night, All I wanted to do was go to the movies, We were just hanging out? Dad Where Are You? Ma, I'm hungry, Where's the Food, Another Man, "You've Got to be "Kiddin" I need to make some money? Does anyone see the good in me? I'm Falling, and I Can't Get Up, What would you like to say to your father? What would you like to hear from your father? What would you like to say to your mother? What would you like to hear from your mother? Tell your story (Be real) Why am I so angry?

I posted my first question and one each week afterwards here are some of the responses that I received and wanted to share with you.

Based on the question what would you like to say or hear from your father?

Sean Brown- I would just want to get his side of the story. "Never even seen my real father." And I would ask if he knew about me and if he made an effort to try and find me.

Denesha Mitchell -Even though you don't approve of my life style I could be out there doing worst. Yet I have learned from everything you raised me by. I always still put God first, I am a hard worker and I am respectful. I appreciate that our relationship is getting better and I ask that you trust that I will make the right decisions.

Keia McMillian –What has he been doing for the last 17 years?

Iwana Smith Moore -I would say thank you for the DNA, and you missed out on getting to know a truly wonderful person

Felicia Shields-Never really got to know my father. I did see him occasionally on the street and now that I think about it I never really acknowledged him as my father. Believe it or not he lived one block away from me when I was growing up. I would have

appreciated and respected a how you doing, an occasional good job and definitely I love you and I'm here if you need me.

Danielle Jordan- Well-being that I have a tragic story. I would ask the man that my family knows as my father “what was going through your head when you killed my mother? How could you kill her with her 2 month old child in the next room? How do you think I felt growing up? I feel like nothing he says will suffice but I have ears to listen and my heart is big and forgiving. I don't think I could give him the satisfaction of having contact with me but I want him to see the beautiful, strong minded, intelligent woman and MOTHER I came to be!!!!

Based on the question does anyone see the good in me?

Frances Perez-At times that was a question that I used to ask myself....I stop asking myself that question almost 3yrs ago. I'm a person whom I treat people the way I would like to be treated. I don't hate on anyone. But from child and until I became a mother. I never heard the words I Love You! I know I'm a good person and I have gotten to the point that it doesn't matter anymore becuz I know who I am and the goodness in me.

Iwana-Smith Moore- Hello Youth Voices, I am Apostle Lang's daughter. Even though she was a teenage mom, I have been very fortunate because throughout my life she and my family have constantly and repetitiously told me how wonderful, intelligent, beautiful, special, and worthy I am. I have always had this wonderful cheering section behind me. From the time I can remember, if I had an event they were all there. Even my grandfather, who usually only left the house to go to work, was always there. It didn't matter how poor or well the event went, they supported the effort I was making. And in the times, when I was afraid that I was more like my dead-beat dad than them, there was

always someone there to remind me that I was beautifully and wonderfully made. So, I always walked with great confidence in who I was and where I was going. This caused lots of problems for me though, as my confidence was taken for conceit or arrogance. To fit in, I sometimes found myself trying to be less than I knew I was. But my Mom was not having that, so that part only lasted a little while.

Minister Maggie Wilson. I am a minister at Calvary UFW Baptist Church in Brooklyn...As a child I experienced molestation, abuse, living in a group home and the foster care system... I know what it's like not to love yourself at one time...But God delivered me... So, I can relate to the young people who are experiencing this something today... I too was a teenage mom in the 80's. This is how I feel... it's up to me if I want to stay in mindset of not wanting to move from where I was. Meaning your thinking, I had to learn to forgive those that did this to me...and in doing so I got my power back...they no longer had control over me. When you hold on to these things it gives others power over you and they control you. I learned how to love myself. I learned to trust again. I learned that not everyone is bad or out to get me. I learned my worth, that God don't make no junk, that's what I feel. control over media learned through the word of God that forgiving others release you from lots of heart aches and pain...I did a lot of souls searching and praying to God asking Him to help me to forgive those who had harmed me...I even had to ask God to help my mother and I relationship. It was hard at first, I was rebellious, but God saw me through it was certainly a process, it didn't happen overnight. But most importantly I wanted it.

Denesha Mitchell –I think people see the good in me but sometimes use my preference as an excuse to characterize me as bad. I am a strong willed and strong

minded individual but I don't think people take the time out to see where I am coming from so they automatically assume I'm being a bitch, but if they heard me out I can be perceived better. At times it makes me feel misjudged and unappreciated but I'm learning to take criticism. I try to hear people out and if they can raise a point to make me think then cool but otherwise I still hold strong to what I believe. I'm learning how to adjust to the fact that everyone has different beliefs and ways of living and there are going to be compromises that have to be made or considered, but I also have to do what's best for me. w to adjust to the fact that everyone has different beliefs and ways of living and their going to be compromises that have to made consider that but I also have to do what's best and works for me

Danielle Jordan-Sometimes I feel like NO people don't see the good in me. I mean I know I'm not God, and I don't want people to worship me like I am. I feel like it would be nice for someone to notice that not only do I have to work hard as a mother but I also want to be someone wife and I have to provide the best that I can with what I have. Even if I never work a day people don't understand taking care of a child and a home is a full time job. There is always something that has to be cleaned, food that has to be made, homework that has to be done. Now when work comes in the picture and all those other responsibilities come in to play. I'm sorry but I want someone to acknowledge the fact that all those things are the good in me. I could be a girl of the night stuffing drugs in my body and giving my son to people that would use him for a check..... I didn't mean to go in but that was a good question!!!! my mother and I relationship...it was hard at first, I was very rebellious. But, God saw me through it all...it was certainly a process it didn't happen overnight...but most importantly I wanted it!

Based on the question what would you like to say or hear from your mother?

Danielle Jordan -I would tell my Mother thank you. Thank you for having me. I thank you for going through what you did and believing that you deserve better. I would say thank you for changing and wanting better. I would love to say thank you for leaving me with a beautiful family. I would tell both my mother's how much my son drives me crazy as I sit back and hear them laugh and them tell me "I told u so." I know I'm not the best but I would love to hear what my mothers think of me as a mother. I would tell them how hard it is for me to get up every day knowing that it's another day that they are not here to share with me. I would love to hear them say to me that no matter what they have my back. When I feel like I can't go on they will be what carry's me through. That they are safe and together looking down on me and mines so when I'm not able to be with him they are there and he is safe. I love you ladies and there isn't a day that goes by that you are not on my mind.

Ashley Wise-I would want to tell my mother that I am glad to have a mother like you. I would also tell her that she inspires me to be a better person everyday n I am glad she shares her experiences with me so I learn from her mistakes as she has learned from her own mistakes. I would tell her that i am thankful for the relationship that we have because so few people have good parent-child relationship.

Sean Brown-so there u go mom! If u would take the time to talk to me n b a mom then u would kno I'm going back to school doin bigger n betta thing but u wouldn't kno cuz u outkast me. It ok imma do it wit or without u Love Sean

What Does the Future Look Like For Me?

Sean Brown-The future looks bright. i feel like i have gone thru the storm and starting to c the light at the end of the tunnel. took some time but it was a test of my faith

and with that i appreciate my blessing more. i thank God everyday for bringing me thru it. i also feel in a way it has made me a better person

Ashley Wise-To be honest I really do not know. I just hope that I can stay focus and become successful. What I would like to be in my future is my own happy family, I want to balance my career n family because I do not want to fail at either one. I plan on being financially set before having children if any. I just want to be successful in my plans for the future are to do just that and if holding off on a family then I would because ppl can make u lose focus so I'll wait to start a family.

As you can see I did not get many responses. So much so that many of the questions I wanted to raise were not addressed. And eventually the page became a place where people began posting advertisements for events. So I stopped; however, from the few responses I did receive I can use them to create additional dialogue for the future.

Felicia Sheilds, one of the original members of my site team was also a part of the development of the play. She had a wonderful plot line that involved an experience with her son and his cousin and friends that would have worked perfectly for the play and the awareness of what is going on with our youth for the people; however, the youths involved were reluctant to share their stories and we could not force them to.

What is going on today within our society that has caused our young people to shut down and remain quiet, when every day for some it is survival for the fit? I do not have all the answers, but I am determined to keep searching and to keep reaching out until I can get some of them to speak to me.

I have not given up on the dream of writing and presenting “What Going On: The Voices of Our Youth.” And I have already been asked that once it is completed and the

people were in place if we would be willing to present the play at the Juvenile Correctional Facilities in New York City. And I truly believe once our C.O.R.E. programs are up and running, which you will hear more about later, and the youth begin to trust me, I will not be able to keep them quiet.

Evaluation:

My intention was to have at least five young people conduct a brief interview with selected adults in regard to what they understood about youth. But because I had to make changes in the way I conducted my strategies, it also changed the way I conducted my evaluations.

On the “Let’s Talk” series the evaluation was completed after the congregation heard from the five young speakers where a series of four questions were raised: 1. What were you expecting to hear from our young people? 2. Were you surprised at what the young people had to say? 3. Did you hear something new from them or did it reinforce something you already knew? 4. What will you do differently now that you have heard their voices? The answers varied and some were quite alarmed at what they heard, while others had worked with young people before and were not as surprised. But I think I can honestly say that none of us were prepared for the honesty and emotions that we felt from them as they expressed their feelings—most of them through tears. And if we were negligent regarding our young people in any way, as a congregation we will be more attentive to our dealings with our young people, and their words made me more determined.

In regard to the Sermon Series, I asked the congregation to tell me what they thought the Bible said in regard to young people, and in the introduction of the series I listed their comments coming from individuals in different age categories. At the end of

the series I asked four questions of those who had been there for all or most of the series.

1. Has this sermon series been helpful? 2. Do you believe that you are more informed now that you have heard this series? 3. What has been the most important thing that you have learned from this series? 4. What else would you have liked to have learned?

Everyone stated that the sermon series was helpful, and everyone stated that they were more informed from what they heard. On what they found to be most important, everyone had a different response, which goes to show that God speaks to all of us differently. And on the question as to what else they would like to have learned, some said more about the book of Deuteronomy; others felt that I had covered enough to help them understand God's word in regard to your children; and others felt that this topic should be raised more often in the church.

Finally, in regard to the play "What's Going On? The Voices of Our Youth" it is hard to evaluate; I was not able to get the cooperation I would have liked to receive. But if I was to evaluate the process I would say that although some information was shared, very little insight was received from this. And in order for this process to work, I will need the active and willing participation of the young people. But I will keep on trying.

My second goal was to recruit a 12 member team including youth from within the community and community organizations that would work with us in understanding and helping to reduce the violence amongst our target audience.

As time was going on and I was getting nowhere, again I began to share with Dr. Cynthia Diaz my frustration. It was then she informed me of the meetings being held at Bronx Christian Fellowship under the direction of Pastor Tim and Que English. They had formed an organization called the Bronx Clergy Legislative Roundtable, a coalition

of almost 500 faith-based and community based members dealing with issues pertaining to housing, education, health and mental health, poverty, immigration, and criminal justice I attended my first meeting on January 10, 2012. As I listened to individuals from both the political arena and other organizations representing the six roundtables, I decided that I wanted to become a member of the Bronx Clergy Criminal Justice Roundtable because it was in line with what I am doing and my interest for my community and I joined that day.

Joining the Bronx Clergy Criminal Justice Roundtable opened up the opportunity for me to meet many people from different organizations and agencies who also had a concern for our youth population. It was during one of these meetings that I saw Rita Jones. Rita Jones was a woman that I had seen previously when I attended my first Community Board meeting a few weeks earlier. When I saw her all I could say was “God you are awesome.”

As a new person coming into an already established community you are not always readily welcomed. So I went to Ms. Rita, as I now call her, and informed her that I saw her at the Community Board meeting and I introduced myself. I told Ms. Rita what I was trying to do and she relayed to me she was also trying to do similar work with the youth within our Community Board District’s youth division but was also having a hard time getting the youth to participate. Hearing this made me feel a little better, knowing that I was not the only one struggling to get our youth to work with us.

Ms. Rita then invited me to a forum that was being held at one of the local churches where we had the opportunity to see a documentary on incarcerated youth entitled “Juvies,” and that was the beginning of a new found relationship. It is because of

the influence of Ms. Rita that I was asked to become a Community Board member in which I just recently applied for but was rejected by the Borough President's office because I no longer live in New York City. However, I still attend the meetings, and the people are getting to know who I am. While attending these meetings I found out that without a relationship with your Community Board, who approves all community development projects within their district, I would not be able to get any major projects done. It was refreshing watching the community in control of its destiny.

It was during my first Community Board meeting that I presented the idea for the community center that Jesus Saves is looking to build through C.O.R.E. to the District Manager, Mr. John Dudley and he has been helping me ever since. Although we are not quite ready, it is good to know that God has given me an ally. It is also during the Community Board meetings that I get to see what is about to take place in the community and how it will affect the people who live in it.

Furthermore, during these meetings you find out exactly the needs of the community. Knowing this, in the C.O.R.E. programs I intentionally created an area where the Coordinator of C.O.R.E. Enlightenment has to attend these meetings so that we will know what programs we need to have in place, what programs are no longer needed, or which ones need to be adjusted to meet the needs of the people.

Becoming a member of the Bronx Clergy Criminal Roundtable has also kept me well connected on what is going on in the Bronx when we receive flyers at our meetings and the constant email invitations regarding the events in the community among the different agencies.

During one of the meetings we received a flyer about the NEON program through the Department of Probation and I became curious, because it seemed like something that Jesus Saves would be interested in participating in. On January 27, 2012, I attended the Neighborhood Opportunity Breakfast hosted by the New York City Department of Probation Bronx Adult and Juvenile Services held at 198 E. 161st Street, Bronx NY. It was during this meeting that the NYC Department of Probation introduced the Neighborhood Opportunity Network (NEON) program to the community and its agencies.

The purpose of the NEON program is to work with faith-based communities and agencies to help decrease the adult and juvenile incarceration rate and to move them out of the criminal justice system. During the breakfast we had the opportunity to talk about our organizations and what we were trying to accomplish. After introducing myself and our church I was later approached by Mr. Ramond Uduba who worked with the Family Court Probation Division of the NYC Department of Probations and was interested in working with us. We then scheduled a meeting for February 8, 2012.

Olivien D. Manns-Nelson, Borough Director, Tanga Johnson, Assistant Director of Family Court Services, Ramond Uduba, and a few others were in attendance and we discussed how Jesus Saves could become a part of the NEON program. This would entail Jesus Saves having the ability to allow our space to be a host for youth, their families and probation officers to meet during a time that would not interrupt the child's attendance at school or have a working parent take time off from work.

After the meeting I presented to the congregation what was discussed and everyone was in agreement. The only problem was the space we occupy does not belong

to us, and we were not in position to allow the NEON program to be hosted in our dwelling. As a result that opportunity had to be put on hold for a later date. At present we are preparing to move into our own location and we will resume contact with Ms. Manns-Nelson in order to revisit this opportunity.

I believe it was this incident that forced us to seriously consider that it was time for us to move into our own space and it also made me realize that until we do, beginning our new programs to help our children would be difficult.

Then on February 16, 2012, Emiley Prince-Barry—one of the members of my site team and I traveled to Albany to attend the New York State Senate Minority Faith Leader's Conference. The theme for the day was State Senators and State Leaders Forging Partnerships. During the conference several issues were discussed, HIV/AIDs in the black communities, Governor Cuomo's 2012-13 proposed budgets, dismantling the Cradle to Prison Pipeline, the Redistricting and Voter's Registration/Education and Rights, and Real Estate/Empowering Our Communities.

Going to this conference did many things for both Emiley and me. The first thing we realized was the importance in getting to know your political leaders. It was during this meeting and the after party celebration that I had more of an opportunity to meet with and talk to the political leaders, some I had met in passing during our Bronx Clergy meetings or at the other events I attended.

But what was most important for me at this conference, was the session on Real Estate/Empowering Our Communities presented by Ms. Amatullah Yamini. Ms. Yamini spoke to us about the importance of having a for-profit entity in collaboration with our not-for-profit organization that would give our not-for-profit entity sustainability. I first

saw this take place when I worked at Healthfirst, a not-for-profit managed care healthcare insurance company. During my employment, the company established an LLC portion of the company and moved all of its employees into this portion of the company to create competitive salaries to recruit seasoned talent and to allow the company to do different types of investments. A light went off in my head that day and I immediately added a for-profit entity to my proposal for the community center.

My daughter, Iwana Smith-Moore who is also a part of my site team has already begun the research as to what type of for-profit entity would be best suited for us and right now we have two possibilities on the table. The first possibility is a Subway's, where according to the research she conducted Subway franchises hold more worldwide locations than McDonald's, a spot the company has been able to attain because of low start-up costs and a flexible franchising model that places its outlets in distinct environments, such as parks, airports, hospitals, and gas stations, and for us in the community center, or next to it. I chose Subway's because it was a healthier choice and until last week, there were no Subway franchises in the area I am seeking to build the center.

The second for-profit entity we looked into is the Express Employment Services Franchise. Having this type of franchise would allow us to help people obtain jobs, and you are given an incentive to establish one. One of the representatives has already been in contact with me. However, I have not responded because I realize I need to be ready when that conversation takes place. And based on the statistics that I stated earlier the Bronx could use help in finding jobs for our community. Secondly, attending this meeting gave us new knowledge and we were able to come back and tell our congregation and

those we knew about the redistricting that was about to take place, what that meant and how it affected our communities. And because of the knowledge that was obtained by clergy and based upon the election of 2012, people got the message and they understood, and did not let it stop them from going to the polls.

What does this have to do with our goals? Although we did not create a 12 member team, the meetings that I attended with some of my site team and those I attended personally have opened the door for us to connect with several organizations and I have discussed with them what I am doing. They have agreed to come and speak to the community whenever they are invited. It was because I did not have the forum that would be worth them taking their time to come that I did not invite them. Not only was I introduced to multiple agencies that work with youth I was able to meet some of the local politicians which will help us in the future. This past Christmas our District Leader, Cynthia Cox provided us with food to distribute among our congregation. We also hosted the Jackson Democratic meeting for them in June. That meeting allowed people to know we were there in the community, because they did not know we existed.

During the meetings I have attended we have been able to come to a consensus as to what the major needs in our communities are pertaining to our youth, which helped in the process of designing the programs for C.O.R.E. CORE Hope was created because of these meetings. CORE Hope is the re-entry program designed for previously incarcerated youth, because it was during these meetings that I found out that my district has the highest rate of juvenile incarceration. Furthermore, in the next few months with the work being done through the NEON program many will be coming back home to our

communities. We as church leaders need to be prepared for them as they integrate back into our communities.

As a result, one of the associate ministers of Jesus Saves has already taken Dr. Alfred Correa's Youth Chaplaincy course to help us prepare for this program and others have also agreed to take the training. Alternately, they can take the Re-Entry training class offered by Pastor Tim and Que English which has been commissioned by the Senate and City Council's office.

With these new connections now made I will be able to make another attempt to bring both the politicians and the agencies together with the community into our new space that Jesus Saves has control over. The people were ready but we were not totally prepared. As a result, the congregation and I are working diligently to become ready. We have researched the cost of what we will need to move and are currently in the process of sending out a "church registry" asking for donations on the things we need when we move into our new location.

Moreover, after doing my research into the historical sites that are in the Bronx, I found out that the Bronx recently built the Bronx Museum of Arts, located on 165th Street and the Grand Concourse. While researching the museum on the website I found that they have poets who come and recite there poetry, and they have rental space for events, and I was elated. And as I was looking at the schedule of events I saw they had an event that was coming up in the next few days so I attended. The place was beautiful and I did not know it existed. In my conversation with Miriam who is one of the event planners I found out that I can have concerts or a gala at their venue that can hold up to 300 people.

Last year we had been looking for a space to have a fundraiser because the place I was going to use in the building we are currently in was closed down and now I have one. Thank god for research. Not only does the Bronx Museum of Arts have a place to hold events, I found during my research that the Botanical Gardens also have a venue for hosting galas and other types of meetings. Both of these venues will aid us as we continue in the process of developing our programs.

Last August Jesus Saves did a job fair in partnership with Urban Uplift. It was held at New York University. Had we known that the Bronx Museum of Arts did rentals we could have used their space, which was just as nice and probably less expensive and would have kept us within our community.

Evaluation:

The initial team was Emiley Prince Barry one of my Site Team members and myself. Ms. Barry traveled with me to community events, political events, and financial seminars—one specifically with Valerie Oliver-Durrah on fundraising for Not-for-Profit organization held at the Interchurch Center. It was through these events the community leaders were challenged to become more accountable to our communities especially in the area of youth incarceration and the high recidivism rate that plagued the Bronx. Senator Ruth Hassel Thompson and Deputy Bronx Borough President Aurelia Greene challenged us the most. And it was through these events that we learned what we could do as a not-for-profit entity in the midst of the current economic crisis.

Their charge to the faith community is what helped us to see what the community needed and what types of program would be best suited for the community. We sometimes meet at Ms. Barry's home or discussed over the phone different methods that we might use to bring other team members aboard and we also discussed with the

congregation who I added as a part of the Site Team to obtain their input and approval over decisions we made that would inevitably affect the congregation.

Ms. Barry was responsible for designing the flyer the congregation of Jesus Saves and I used to try and recruit other members. All decisions made had to meet the approval of the congregation, Ms. Barry and me.

Our third goal was to have the team research and develop strategies for programs that will be implemented in the safe space programs around the issue of violence.

The Jesus Saves community became a part of that team that would help research and develop strategies for our safe space programs. I had those who were available to attend the other meetings held by our Community Board. Elder Yvonne Salaman and Rev. Yvonne Robinson began attending the meetings in regard to housing. This resulted in our participation at the Women's shelter on Franklin Avenue that we found as we were canvassing the community. As a result of this outreach program spearheaded by Rev. Robinson, that began June 2012, we are learning the process of the shelter system for women and how it affects families. We continue to meet with the women every month. With this new-found information we now have a better understanding of how to address the concerns of the youth coming to us who have been displaced from their homes. Elder Salaman is further addressing the subject of women in the shelter system as a part of her doctoral studies in which she has the congregation and my total support.

Moreover, after the "Let's Talk" session at New York Theological Seminary where I was rejuvenated, I spoke to Amari Mitchell's mother (one of the young people that participated in the forum at NYTS) and asked if it would be okay if Amari worked with me as part of the team on my project. She said she would ask and Amari agreed. I

then spoke with Charisse Luten who is a member of the church and she also agreed to participate. Last year I was reconnected with a childhood friend when I attended her graduation celebration and her niece was there. I told her what I was trying to do and she informed me that this was something she was looking to do and agreed to work with us also. Emiley Prince-Barry, a member of my site team, is also a part of this group. Together we would venture into designing and creating the programs that we hope will aid in the cause of creating safe spaces for our youth.

To my excitement I now had a committed team that would help me to move things forward. As a result we held our first meeting on Wednesday, September 19, 2012. During this meeting I showed them the proposal I had created based on what I had learned from attending the Bronx Clergy Roundtable meetings and the other community events I had attended based on the needs of our youth.

It was also at this meeting that I asked Amari to be the voice of the youth as we began to prepare and design our programs. And I informed her that no program would be considered without her approval. Amari was chosen to be our voice for the youth because she fell into the age category of my original proposal. After this meeting we agreed to meet on every other Monday.

Evaluation:

After finally recruiting a team that had at least one youth voice from my intended target group we had our first meeting in September 2012. It was during this meeting that I presented to the team what I would like us to accomplish together and we were all given assignments that would help meet our goals. We meet on Monday's and it was during these meetings we assessed our progress and held one another accountable. Besides

myself, I placed Emiley in charge of spearheading what was available in the Bronx and I contacted and attended some of the venues available in the Bronx.

My final goal was to design a safe space program that could be used to foster strong and healthy youth leadership.

We began the process within the Jesus Saves community after several talks concerning our youth by deciding on a name for our safe space programs. I wanted our programs to be called Love Alive Community Development Corporation. However, I decided that it was best if we chose the name in community. So in July 2011 I gave the Jesus Saves congregation two weeks to come up with names for the programs and we would take a vote. At the end, Community Development Reliable for Everyone was chosen. Emiley Prince-Barry designed our logo which was accepted by the congregation. I then presented my initial proposal at the next service. Christian Absolu one of the young adults who was a part of our community happened to come to church that day and together we hashed out what the program might look like. It was this proposal that I presented to Amari and the other members of the team for further development.

Once this was done and I had a team in place we began to develop the programs. During our meetings that began in September the team and I would go over the programs. Each member of the team was assigned to develop a program that they were most interested in. Then at each meeting we would go over what we had done. Amari would go through the programs and inform us of what we needed to consider or add to the programs as well as other members of the team.

When we meet on December 3, 2012, Darlene one of the team leaders invited three of her friends Cherie McCord, Sheila Dieudonn, and Joseff Barmore who also

reviewed the programs we had begun to develop. It was good to have a male voice because he pointed out to us things that females sometimes overlooked.

We completed the programs and have received a letter from Amari approving the programs that were created. We have also created a Resource Directory if we need to refer any of the participants in our programs. (See Appendix F.)

Now that the programs are completed they will be placed into booklet form. The CORE Strength program which outlines how we will raise money is now being used in the process of filing for our not-for-profit status. And will be later used to create a business plan for our Community Center.

Evaluation:

During every meeting we would present the program designs that we came up with. During those meetings Amari and Charisse the youngest of the team would inform us of what they thought about the programs until we came up with the final draft. Once we were completed Amari Mitchell was given the complete program to sign off on. Once we received her approval the process was put in place to place the programs into a booklet. (See Appendix E.)

I conducted an evaluation when the program process was completed. The four questions asked were: 1. What did they think about developing CORE which was the name that was chosen for our programming? 2. What would they have done differently? 3. Did you learn anything from this process? 4. For future programming who else do you think should be at the table?

In lieu of the first question the general consensus was that it was well thought out and inclusive of many opinions, especially from the young people's perspective. On the second question it was said I would have invited more friends, and I tried. Also they

would have reduced the amount of programs, and some thought what we did was good. On the third question did you learn anything from the process everyone learned something. But what I like most was that Amari said she learned, and that was that there are some adults who care about teenagers ideas. On the fourth question for future programming who else should be at the table, it was said more teens and men, one said the board, staff, a secretary and a financial advisor; I thought that to be interesting and finally local politicians.

I agree with all the comments, but it was hard getting more of the teenagers involved, at every meeting I asked for those participating to recruit others. And with the final product and with the statistical data obtained during this project we can present to our local politicians who has to deal with many people during the course of their day

CHAPTER 6

EVALUATION PROCESS

Clear and Measurable.

The Site Team and I will measure our progress by doing a survey from all the events that will be sponsored to see what the participants knew before they attended our events and what they learned from the events. In the survey we will ask what the participants felt was beneficial and what was not. Based upon the attendance of the events the Site Team and I will determine if our strategies are working or whether they need to be revised. For example, if there are only 5 people in attendance after the second event we will seek immediate feedback from the attendees and make the necessary changes that will improve participation.

Furthermore, during the entire process, we will also obtain feedback in the form of a summary presentation from at least 15 youth members from the community to determine if we are on the right track and what they feel we may need to look at more intensely or if the program we are implementing relevant to their needs. We will seek an impartial outsider that has been approved by the Site Team and me to ensure that we are up to date on our timelines.

We plan, and God laughs. When I started this journey I did so based on my past experiences working with the youth in the community. It was not until I began this walk that I realized how detached from the youth I had become. I knew there were problems; I constantly receive reports of those who have been killed in the neighborhood, one being

my nephew's brother. But because of my detachment it was difficult to get them to participate. Flyers, and Facebook posts inviting them to help me did not work, walking the streets and being in dialogue with them, did not work, and those who were willing just could not, or would not make themselves available.

So it was difficult to stay on the proposed timelines. Every strategy and every goal had to be revised, sometimes because of the inability to have the space available on the date proposed because we rent our space, but most of the time because of lack of participation. But thank God for my overseer, Apostle Alvena Wallace for being the outside force, that prayed, and that would constantly remind me that we would get the project done, and who would ask where we were in the project. And those in my Site Team, Iwana and Emiley, who would ask, "How are things going, how far along are we," even to the point where I sometimes wanted to scream "do you think this is easy."

But the "upside" of this, is that most of the improvised events took place within our congregation during Sunday morning services. The congregants heard through sermons, presentations from our youth, and reports from the community events that we attended, and the local politicians that visited our church, that brought new awareness, even to the parents who listened to their children.

Evaluations were given and most were surprised at what they learned, and some like me realized how detached they had become and are now eager to work with me as we push forward into helping our young people. Moreover, because of what the congregation has learned during this process, they began to invite their family members and friends to hear what they have been hearing and learning, because they are just as

concerned as I am, and as a result, our congregation is growing after six years of there being many times only two or three of us present during morning service.

Although we did not receive feedback from the 15 youth, our growth of both the older and to my surprise, the young adults, informs me that we had successes but not in the way I originally foresaw it. Because of the plans that were implemented as soon as we move into our new location, which this journey has helped move us forward into pursuing, we are ready to implement four of the programs created: CORE Affect, the mentoring program; CORE Boys, the program for young boys; CORE Girls, a program that will bring girls 14-17 together with young ladies 18 and older; and CORE Hope, our re-entry program, all of which will be my intended target group. This process has taught me that if we invite them to the table, the young adults will be the “major players” in helping to bridge the gap between the youth and the adults.

CHAPTER 7

MINISTERIAL COMPETENCIES

I. As Prophetic Agent-To follow through and push forward with the resources that I have to implement the vision that God has given me.

Strategies:

- A. Contact the Bronx Borough President to see if my project falls in the criteria of education to see if there are any funds available.
- B. Contact Geoffrey Canada for an interview.
- C. Contact the professionals I have met over the years to participate in the workshops and mentoring programs for the youth.
- D. Meet with those that I have met to find out what has worked and what has not worked in their ministry development.

Evaluation:

I will write down the dates and times and the feedback I received and report to the Site Team in written form what I have accomplished to receive written feedback on their thought for further advancement.

II. As Counselor-To become more knowledgeable in the practice of counseling and pastoral care.

Strategies:

- A. Become CPE certified in youth chaplaincy with NAYC which is accredited by CPSP, the College of Pastoral Supervision and Psychotherapy that will take me inside the Juvenile Correctional Facilities as a volunteer for youth who have been incarnated.
- B. Take more classes in Pastoral Care.

Evaluation:

I will ask qualified individuals from the Site Team to become Peer Advisors as I conduct counseling sessions with the youth and their families to obtain constructive feedback in regard to the sessions.

III. As Administrator-To establish short term and long term goals for the ministry, and becoming more organized.

Strategies:

- A. Have a meeting with the officers and members of the church to establish realistic short term goals.
- B. Working with the officers and members of the church in identifying what our long term goals are, and how we will get there.
- C. Putting things away immediately when I have finished as a way of practice in being more organized.

Evaluation:

I will have the Site Team give me a list of dates in which the short and long term goals should be completed and have them evaluate our progress as to what has been completed to keep us on track.

IV: As Pastor/Profession: To put into practice self-care.

Strategies:

- A. Going on a cruise in August 2011, something that I have always wanted to do, but always used the excuse of never having the resources.
- B. Treating myself more often to the things I like, for e.g., movies, plays, and recreational activities.
- C. Learning to say no when I am over extended.

Evaluations:

I will keep a dated log of the events that I have participated in with reflections regarding my experiences.

MY SELF EVALUATION OF THE MINISTERIAL COMPETENCIES

There were four ministerial competencies that were chosen by my Site Team that they felt I needed to work on. The competencies that were chosen were Apostle Wanda D. Lang as Prophetic Agent, As Counselor, As Administrator, and as Pastor.

As Prophetic Agent it was decided that I needed to follow through and push forward with the resources that I have to implement the vision that God has given me. I

was to do this through contacting the Bronx Borough President to see if my project falls in the criteria of education to see if there are any funds available; contacting Geoffrey Canada for an interview; contacting the professionals I have met over the years to participate in the workshops and mentoring programs for the youth; and meeting with those that I have met to find out what has worked and what has not worked in their ministry development.

During the Community Board meetings I have had the pleasure of establishing relationships with members of the Bronx Borough President's office, and my plan is to bring to them the completed program of CORE, and to see if they can schedule an appointment with Reuben Diaz Jr., who stated to me during the funeral of one of my members that he would work with me in her honor as long as our program is related to education.

In August of 2011, I began trying to reach Geoffrey Canada for an interview. After reading his books *Fist Stick Knife and Gun*, and *Reaching Up for Manhood* I realized that he was someone I wanted to meet with and speak to. While reading *Fist Stick Knife and Gun* I saw my life and was so able to relate to his story. In June 1969 my family and I moved from Manhattan to the Bronx. In September of 1969 I began fifth grade at P.S. 161. However, the summer before school began we had to acclimate to the community—this came to be a fight for your place “on the block.” I had several fights that summer in order to fit into my new community, because this was just the way it was.

So I contacted Mr. Canada by e-mail and by voicemail but to no avail. So I had one of the Site Team members Emily Prince Barry call the Harlem Children's Zone, where he has been President and Chief Executive Officer since 1990. She was not able to

get an appointment with Mr. Canada, but was able to obtain an appointment with Janet Marie Lopez, who is a part of the Practitioners Institute. On Wednesday, August 11, 2011 I met with Ms. Lopez who agreed to give me a one-hour overview on the Harlem Children's Zone. The information I received from her was basically what was on the Internet. As I informed her that I was a doctoral student at New York Theological Seminary and what the information I was asking of her was for, she asked me not to include it in my writings. But I will say of all the questions I did ask, what was most important for me was the answer she gave in regards to what makes a program work and she stated "community." And if we are to make a difference in our community we need to allow the community to be a part of the planning. Although I did not have the opportunity of meeting Mr. Canada I know that one day I will meet him.

As a result, I knew it was most important that I attend the monthly Community Board Meetings in my district. It was at these meetings that I found out what major developmental projects were taking place and what was being built in the community. I also learned that without the support of the Community Board Members any major projects could be turned down. Attending these meetings allowed me to hear the complaints and needs of the community.

As I further looked into the resources I have readily available to me, Patricia Scipio came to mind. Patricia Scipio is my best friend who became one of the few African American CPAs in the 1970's and has worked for many major companies. She holds a PhD in business and was once named in Essence as one of the most successful Black businesswomen. She has agreed to do a workshop for the ministry to teach

families how to manage their finances during our youth conference which has already been planned but waiting for the appropriate time to implement.

Along with Ms. Scipio, we will be in partnership with Emily Prince Barry who is a member of my site team and who has worked for major finance companies, in her program entitled “Urban Uplift” which is designed to help individuals, and mentoring youth on how to obtain jobs. The focus will be on fine-tuning and writing resumes, the proper attire to wear for an interview, and interview techniques.

Further, I will also have Dr. Cynthia Diaz who is an attorney and former judge participate in these workshops and who is also a member of my site team. I've also reached out to Steven Jones CPA, and Kris Watson, Esq., who have agreed to work with me on future projects. This is just to name a few.

As Counselor it was decided that I am to become more knowledgeable in the practice of counseling and pastoral care by becoming CPE certified in youth chaplaincy with NAYC which is accredited by CPSP, the College of Pastoral Supervision and Psychotherapy that will take me inside the Juvenile Correctional Facilities as a volunteer for youth who have been incarnated, and to take more classes in Pastoral Care.

On September 10, 2010 I was accepted into the National Association of Youth Chaplains founded by the Rev. Dr. Alfred Correa, NYS Regional Chaplain and accredited by The College of Pastoral Supervision and Psychotherapy, (CPSP). The training began on September 13, 2010 and ended November 9, 2010. It was an intensive course that made you look inside yourself as well as to be able to assess the needs of those in your care. The insight I gained proved to be invaluable and I can now look at youth both from a clinical and spiritual perspective and know when I can help and when I

cannot, and to determine when a situation is beyond my capabilities. I was certified and received my credentials at our graduation service which was held on Saturday, December 4, 2010 at Greater Hood Memorial A.M.E. Zion Church in Harlem, and my certification was recently renewed in March 2012.

I also began work as a CPE student on March 11, 2011 also with the Rev. Dr. Alfred Correa. This training was more intense than the youth chaplaincy program because I had to look at myself, my family history, my hurts, my pains, and see how they may have affected how I do ministry. Have I become the wounded wounding others, or have I become the wounded healer? We did not complete our training and I did not have the opportunity to do one-on-one sessions to see how I engaged the youth, so I will pursue this at a later date.

However, as a result of this training I believe I am more capable of being able to assess the youth that I encounter. Furthermore, once I have completed my doctoral studies, I have decided to pursue my Masters in Pastoral Care at New York Theological Seminary.

One of the major things I have learned as a part of this journey is the importance of understanding the clinical part of ministry; it can mean life or death to an individual, especially if they are not assessed appropriately. Some things are clinical, and too often one treats clinical things as spiritual.

On November 9, 2012 I graduated from the training I took with the Bronx Clergy Criminal Roundtable for the Bronx Nu-Entry Renaissance Project. This project was the first borough wide re-entry and youth crime prevention certificate training program for faith-based leaders and I am in the first class. And as a result of this training I have

received a citation from New York City Councilman, Fernando Cabrera, and a Certificate of Achievement from New York State Senator, Ruth Hassel-Thompson who was the Senator of the church's district prior to the redistricting lines. As a result of this training I am better able to work with previously incarcerated youth. So with my youth chaplaincy course and with the Re-Entry I have a better understanding on how to work with at risk youth. Now that I have completed the training, Jesus Saves Back to Life Ministries, Inc. has committed itself into sponsoring a three year program through our CORE HOPE program, for those youth who were previously incarcerated and re-entering our community.

Further, on January 14, 2013, I was one of the individuals selected to travel to Baltimore where we were scheduled to have dinner with a key individual concerning prison reform for our youth. On January 15, 2013, we were then travel to Washington D.C. where we would meet with individuals from the Department of Justice concerning our youth. Unfortunately due to my work schedule I was unable to attend.

As Administrator it was decided that I am to establish short term and long term goals for the ministry, and becoming more organized. The strategies that were chosen were for me to have a meeting with the officers and members of the church to establish realistic short term goals. Work with the officers and members of the church in identifying what our long term goals are, and how we will get there. Put things away immediately when I have finished as a way of practice in being more organized.

As a general consensus for short term goals we decided on May 2011 to establish a building fund so that we will have the necessary tools to fund the programs for our youth. The treasurer of Jesus Saves, Regina Epps and I went to the bank on Sunday, May

15, 2011 to see what it would take to establish the account and we were told in order for us not to be charged banking fees we needed to have \$500.00 in the account at all times. We brought the information back to the church on Sunday May 22, 2011 and for a small congregation this was no easy feat. However, by March 25, 2012, we had \$2000.00 in our building fund and we opened the building fund account on April 1, 2012.

On January 6, 2012 we had a strategic planning meeting, in which we stated we would have our Third Women's Conference. It took place on February 18 and it was a huge success; and we just celebrated our 5th Church Anniversary which was also a great success. We have stayed in line with our plans which have shown the congregation and me, if we stick to what we say we are going to do we can achieve great things.

We also determined that in order for our ministry to grow we had to be present in the community. Therefore we have committed to attending the monthly Community Board meetings that are held the second Tuesday of the month so that we may become known in the community. Each month I send out an email to the leaders and the congregation of all the meetings scheduled for the month and we determine based on availability who will be in attendance. This has also opened up the avenue for partnerships and those that can help us in our endeavors.

On June 26, 2012 we began meeting monthly at the Women's Shelter on 169th Street and Franklin Avenue in the Bronx. As a result, we are learning how the shelter system works and what type of programs we need in place to meet these women's need.

In July 2011, Minister Yvonne Salaman joined the church after serving with us for Supervised Ministry in establishing a Christian Education Department which we did not have, and I have placed her over the Christian Education Department. In our Friday

Minister-in-Training meeting, on November 11, 2011, after reviewing several drafts we now have a completed Christian Education Program which will go into full affect as of April 1, 2012

Furthermore, we are in the process of looking for our own place for our ministries. Currently we rent from another church, but in order to implement the ministries we have proposed through C.O.R.E. we need our own space so that we will not be in conflict with the ministry programs at the other church.

I still have work to do on putting things away when I finish with them, however because this was chosen as ministerial competency for me I am now more conscientious in putting things back in their perspective places and now disorder pushes me toward finding order, because I have found I do better, I am more at peace, things do not feel as chaotic, and my home and surroundings feels better, when I have order.

As for a long term goal the congregation of Jesus Saves and I in a meeting held on Sunday, July 17, 2011, have decided to build a community center entitled “C.O.R.E.” Community Organization Reliable for Everyone in which we have already begun the process of developing our programs that will begin when we move into our new location.

We have currently raised enough funds to obtain our tax identification number, incorporation as a not-for-profit and our 501c3 status, and have been blessed to be working with Valerie Oliver-Durrah in obtaining our CDC.

As Pastor/Profession it was decided that I needed to put into practice self-care. The strategies chosen were, going on a cruise in August 2011, something that I have always wanted to do, but always used the excuse of never having the resources. Treating

myself more often to the things I like, for e.g., movies, plays, and recreational activities, and learning to say no when I am over extended.

On May 9, 2011, I took the first real vacation that I have had in a long term. For Mother's day of 2011 I met my daughter and her husband in Orlando, Fl. While there, I went to Animal Kingdom where I fed the goats and petted the lambs which was quite out of my element. I had the opportunity to visit the Holy Land Experience, where I was able to see shows, which is something that I really enjoy, and the enactment of the crucifixion of Christ. The shows were both funny and enlightening, especially the story of Hosea, where I had the opportunity to see Hosea from a different perspective.

On October 6, 2011 for the first time ever I went to Sight and Sound in Lancaster, PA to see Joseph. In previous years when my mother would ask me to come with her and her church I always used the excuse that the cost was not in my budget. That did not change but I went anyway.

I also had the privilege of going to the Alvin Ailey American Dance Theatre for their Christmas show in December 2011 with my co-workers—thank you Cynthia Diaz for pushing me and helping to teach me how to enjoy life. I have even learned how to go to the movies and to dine with my own company.

And yes, I finally made it on my cruise. On Monday, February 27, 2012 my sister and I headed out from LaGuardia airport in New York to Miami, where we boarded the Carnival Imagination cruise ship. During our five day excursion I went sailing in Key West, Fl., something I had never done before, I went swimming on the beautiful Island of Cozumel, Mexico, where the water was breath-taking. I laughed with the comedians, did Karaoke for the first time and of course visited the spa for a much need massage.

On May 3-5, 2012, I traveled to Orlando Florida where I attended the T.D. Jakes International Pastors and Leadership Conference for the first time. I cannot begin to tell you in words what that experience was like, but I am so glad that I attended the conference. I had the opportunity to hear Sheryl Brady, and Noel Jones, for the first time and T.D. Jakes whose television ministry has been a great inspiration for me in the last year and a half.

I have done so many first time things in the course of this project I would be here all day telling them all. So for this part of the project I am truly grateful.

And although I have done well in the first two areas of self-care I still need to improve on over extending myself. But I am staying still when I get tired. And I am learning not to feel guilty when I take the time to rest. Just recently I stayed in bed all day.

MINISTERIAL COMPETENCY REPORT BY THE SITE TEAM

As Prophetic Agent

Emiley Prince Barry

As a Site Team member and through my ten years of management experience with various large financial institutions as well as a certified project management professional holding a PMP, I am able to speak on an expert professional level in regard to the prophetic agent capabilities of Apostle Wanda D. Lang.

Over the past three years I have seen a major improvement in Apostle Lang's prophetic agent skills. She has faced a milieu of challenges including a shortage of staff and resources. Rather than give up she has chosen to persevere and find new and interesting ways to overcome these obstacles.

As an example, she has met with the Bronx Borough President to assess the availability of funds for projects for the Bronx community. Though funds were not readily available she has managed to raise money for youth programs and outings; impacting children's lives in immeasurable ways.

Another example was her endeavor to meet with Geoffrey Canada head of Harlem Children's Zone – one of the most successful school's in NYC. Although she was not able to meet with him directly, she has implemented the advice she was given by one of his staff members by reaching out to the community and its leaders.

Apostle Lang has also reached out to her network of professionals and has gotten them to agree to mentor or to speak at the programs for the youth she has targeted to give services to. Which I believe will lead to the enrichment of not only the children's lives, but the professionals as well.

Several meetings have been held with Apostle Lang's peers to share experiences and lessons learned which she has implemented in her ministry. She has been able to impart lessons to her peers as well regarding dealing with and involving youth in ministry and managing events with small budgets.

In regard to these goals, she has always been consistently steadfast. I have no recommendations for improvement.

As Counselor

Rev. Marilyn Correa

Title: Vice - President, National Association of Youth Chaplains Inc.

Rev. Marilyn Correa holds a Master's degree in clinical counseling and is a Phd. candidate in psychology from Capella University. Her area of expertise is clinical counseling and research. She holds a Bachelors of Arts in Psychology and is a certified

alcohol and substance abuse counselor. Rev. Correa has extensive experience in individual, couples and family counseling.

As site team member assigned to evaluate the candidate, Rev. Wanda Lang, I was in a unique position to observe her and the development of her competency in the area of counselor throughout the project. Wanda Lang, joined the youth chaplaincy certification program, taught at the New York Theological Seminary by Dr. Alfred Correa, while there I had the privilege to witness her work as a student. She displayed a level of competence in clinical process. She engaged the materials and did excellent work in her case presentation and mock interviews. Wanda Lang excelled in her academic work in this particular course in pastoral care. She had learned how to work with at risk youth, gang culture, with the LGBT populations, youth and mental illness, just a few to mention. She also worked in collaboration with her peers and training supervisor, in enhancing her counseling techniques and understanding of various clinical models, such as Human Development, childhood trauma, psychodynamics psychotherapy, an introduction to psychoanalysis and more. Her training was multi-disciplinary and included teachings from the fields of Anthropology, Psychology, Sociology, and Theology.

As part of her assignments, to become a certified youth chaplains, she was required to integrate her new learned skills in praxis. While working in the Juvenile Facilities, where youth are incarcerated, Wanda Lang was able to engage in pastoral encounters. New York State Office of Children and Family Services (on the juvenile justice side) became her field placement site, as part of her requirements for Clinical Pastoral Education (CPE) where she completed a half of unit, with Rev. Dr. Alfred Correa, as her training supervisor.

Each CPE Seminar included case presentations, a discussion of an assigned reading or didactic presentation and ended or began with a group session which was videotaped. The curriculum included case presentations based on pastoral visits conducted at each trainee's site placement. The presentations included clients in a juvenile correctional setting. Every trainee worked in a juvenile correctional setting under this workers supervision.

The didactics materials varied. Presented were several Theories of Personality, which most trainees were unfamiliar with, which included psychological terminology or particular theories/schools of thoughts. Also presented were materials including such subjects as (i) cultural competence, (ii) essential skills for pastoral counseling; (iii); knowledge of personal, ethical and professional boundaries and (v) understanding pastoral identity, authority and function. Some of the reading topics included: (i) the history of CPE/A. Boisen, (ii) H. Clinebell, (iii) P. Pruyser, (iv) Gerkin, Re-Visioning Pastoral Care in a Hermeneutical Mode, (v) understanding transference/countertransference; (vi) grief and its stages, (vii) Alfred Adler on Understanding Human nature, (vii) Developmental theorist.

Wanda Lang provided chaplaincy at a juvenile correctional facility in Brooklyn. She worked with females and males at this site during the course of this unit. Wanda Lang is a very committed and dedicated chaplain. She always came prepared to present case presentations and even when she did not want to participate in the group process she would engage the process. She really applied herself in this unit. She was a self-learner, finding ways to enhance her understanding of pastoral care and self. She displays a high

level of clinical insight, is open to consultation concerning her own growing edges, limitations and blind spots and is always ready to give sound consult to her peers.

Wanda Lang's case presentations were a work in progress. She skillfully made use of the readings in her group process and in case presentations. She was very reflective in her individual supervisory sessions. Wanda Lang was just beginning to learn the language and process of pastoral care. She is a good listener and she is able to reframe and regurgitate what she is listening to. She certainly has the acumen to become a professional chaplain and excels in this area above average.

Wanda Lang is still learning how to exercise the skill of examining and interpreting religious symbols that are not of her faith. She has the ability to study the living human document in a way that allows her to better understand human behavior and integrates her observations and understanding in her case presentations. She is able to analyze a problem well, as she is a good listener.

Wanda Lang, however, struggles a little with conflict resolution. She tends to flight or fight when found with difficult or challenging conflicts, especially with her peers. Her fear responses are normal and this has been shared with her. She would benefit greatly from looking at different perspectives of conflict. TS has shared with her that conflict can be interpreted as the “data speaking.” What is the data saying? TS also shared conflict can be a defense mechanism or games people play when issues that are addressed may not want to be dealt with.

Wanda Lang did not seem to have issues with working within cross cultures. She does well in trying to better understand her peers’ cultural backgrounds and asks

clarifying when she doesn't understand. She also asks her TS many questions when necessary to gain and enhance her understanding.

Wanda Lang has the capacity of become a great chaplain. She should continue the journey in CPE/T and consider becoming board certified. She is invited to explore membership with CPSP and has been in conversation with TS about chapter life. She will benefit greatly from exploring compassionate leadership styles that transcends all of her work in pastoral ministry. She is invited to begin the practice of integrating clinical, behavioral and theological perspectives in her pastoral ministry. Overall, Wanda Lang demonstrated the basic skills of counseling and I trust she will continue to excel in these areas in her next unit and will become an amazing counselor.

As Administrator

Iwana L. Smith-Moore

As a Site Team member and through my ten years of management experience with the State of Delaware and my experience working on various state-wide boards and committees, I am able to speak on an expert professional level in regard to the administrative capabilities of Apostle Wanda D. Lang.

Over the past three years I have seen a marked improvement in Apostle Lang's administrative skills. She has had several team meetings with her congregation to establish strategic goals, objectives, and tasks. She has worked with various members of her congregation assigning activities, and delegating tasks to ensure the successful completion of set objectives.

As an example, at the beginning of each year they develop an annual calendar that details every project, event or service to be held throughout the year. As events arise, they

meet to go over status, and identify key resources, i.e., personnel, speakers, and supplies needed, that will be used during the event.

Another example is her endeavor to move the congregation toward location independence. As a result, they have established a special building fund to save money for the purchase of the land to be used for the community center. Pastor Lang met with an architect who donated his service and created an architectural drawing of the community center.

As the plans for the community center and permanent church location are being developed, they have also been working to secure “location independence.” They began scouting and have found a temporary location which will allow them the freedom to enhance their current programs and develop new programs that were established in their strategic goals.

In regard to her last goal, she has made improvement but can still develop in this area.

As Pastor

Apostle Dr. Alvena E. Wallace

Having been in ministry for 28 years, ordained 24 years, having been overseer of six churches, having received my Doctor of Divinity degree from International Christian University in Chesapeake, VA., having been the spiritual advisor of Apostle Lang for twenty years and presently serving as her overseer for five years I can speak for her as pastor.

In regard to the practice of self-care, her strengths are once she puts her mind to a particular subject or task Wanda will stick to that task no matter what comes or what goes, until it is completed. She will take time out to pamper herself when needed. And

pampering herself consists of going to the gym, plays, going to the beach, going out to dinner with colleagues and friends. The main strength that I see in Wanda is her love for people. Especially for youth, she does not discriminate against the nationality of people, but loves them all and sees them as God's children. Wanda loves ministry. And she loves to minister in song as well. She singing brings healing and deliverance to many. And Wanda has a very true sense of self, she is not afraid to disclose who she really is.

However, I would love to see her improve in the area of taking more personal time and not feeling guilty. I would like for her to take one day a week to pamper herself, to revitalize her body and her mind, to become restored, revitalized and reenergized. If Wanda cannot take a day, I would like for her to take at least two hours for herself each day. I would also like to see Wanda more involved with her family in recreational activities other than the holidays. I would like to see her wear less make-up so the inner glory that she possesses can be seen on her face.

CHAPTER 8

MY JOURNEY BACK TO THE PLACE WHERE IT ALL BEGAN

Most of us set out on a journey, or two, or even more than that, I know I have. But I believe that God has been preparing me for this journey my entire life. The events in my life both the pitfalls, becoming a teenage mother in the '70's, and almost dropping out of school, and successes allow me to be sensitive and compassionate to the plight of our youth, both lovingly and sternly, letting them know that they do not have to stay in the place they are in.

I must say at one point during this journey I wondered if I had chosen the right one. It seemed nothing I was trying to do was coming together. The disappointment of wanting to help our youth, and they not allowing me into their space made me want to give up. But then I thought about a young man I met during a visit to the Ella McQueen Juvenile Detention Center on Monday, October 25, 2010, during my chaplaincy training. In that meeting with the young resident we asked him what we could do for him, and he told us. I knew immediately that I was not in a position to help him and my heart was sad. My fellow chaplains gathered around him, gave him their business cards, but I just stayed in my seat, because I realized I really could not give him what he needed and I did not want to be another disappointment in his life.

Moreover, the words he spoke about how "the church people" as he so politely referred to us, looked at him and his colleagues in a negative manner without really being concerned about them. He informed us that he felt as if all we wanted to do was give him

our “Jesus.” It did not matter if those who were there practiced another religion. A light went off in my head that day, and I realized the importance of respecting another individual’s faith, and that the youth that I might be working with will come from different faiths, different cultures, some will be LGBT’s, and how would I address them, how will I not let my religious beliefs interfere in being non-biased. And I have been working diligently to look at things from a non-judgmental perspective, because we do not know their stories. But more importantly I heard his desperate plea saying someone help us, we need jobs, we need love, save us, care about us. And I know there are more of those like him.

So even in my disappointments, remembering that young man is what has helped me to become more determined to finish the task God has placed in my charge. And I am all the more determined to do what is necessary to implement the programs we have designed through this project and to eventually have built and completed a state of the art community center that will be able to help displaced youth and their families become a more productive part of our community.

When I began this journey I had in mind what I was going to do. I did not realize that when I began this journey it would lead me back to the ministry I participated in even before I became a minister. In my early years of ministry, in my late twenties, I would travel with the Christian Brothers and Sisters an evangelistic ministry of my former church where we traveled to the Spofford Juvenile Detention Center, in the Bronx, which was just recently closed.

I remember bringing my daughter with me when we traveled to Spofford because I wanted her to see what life could be when your life consisted of being told what to do

and when you could do it. And one of the things that my daughter tells me that she remembers most during one of our visits is the time she spoke to a young man who had been incarcerated and asked him what he missed most. His answer to her was being able to go to the refrigerator when he wanted to.

Now I find myself some twenty or more years later heading back into the same direction. What brought me to this place, what has made me realize that helping the formerly incarcerated acclimate back into the community is so important? I believe for me it is the words that Jesus spoke to Peter in Matthew 18:21- 22, that tells us, “Then Peter came to Jesus and asked, “Lord how many times shall I forgive my brother when he sins against me? Up to seven times?” Jesus answered, “I tell you not seven times, but seventy-seven times?”

Furthermore, the injustice of the Juvenile Justice System has played a part in my decision of helping those who have been incarcerated. I did not know I would be traveling back to the neighborhood from which I had been so desperately trying to get away from. But God has given me a ministry for the “underdog,” those that most people do not want to be bothered with because they are unable to see their worth. And because that is what some believed about me and God has allowed me to rise above what people thought about me and I am able to embrace this task for my life. I think the gospel artist and songwriter Marvin Sapp said it best, he saw the best in me, when everyone else around could only see the worst in me.

Do not misunderstand me, I am not ignorant to the fact that I will probably fail some of our youth, but it will not be for lack of trying, because for some the pain might be too deep to penetrate and my best efforts will not be enough.

So thank you God for taking me on this journey, because it has allowed me to push forward into my destiny. It has allowed me to enter, and travel into places I have never been before. It has caused me to become bolder in pursuit of that which seems beyond my ability in fear sometimes, but still moving. And I have learned much, about myself, my fears, my insecurities, and even my strengths.

I know that there is still so much more to learn, and these young people will teach me. They will help me understand the violence that plagues their lives; they will help me understand the anger that lies within; and they will help me to understand what I need to do to help them as we journey together. And I cannot wait until I am able to write about a few good success stories and more regretfully about some of my failures.

APPENDICES

APPENDIX A
DEMONSTRATION PROJECT PROPOSAL

**What About the Children?
Hope For a Better Tomorrow
Moving From Survival to “Thrival” to Revival**

By

Wanda D. Lang

DEMONSTRATION PROJECT PROPOSAL

2010

Challenge Statement

According to the New York State 2009 Crimestat Report, 52% of children ages 13-18 in New York State are victims of violent crimes, the majority of which occurs in urban communities. Jesus Saves Back to Life Ministries located in the South Bronx, NY, where I serve as pastor, sits in the midst of this travesty. As a native of the South Bronx, I have observed this increase of violence among the youth. If this issue is not addressed our youth will continue to die violent deaths on the streets of the Bronx. This demonstration project will develop an inter-generational and inter-disciplinary community building process which will design a safe place program that fosters strong healthy youth leadership.

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CHAPTER ONE

INTRODUCTION TO SETTING

Growing up in the South Bronx I witnessed a progression of changes in the community. There were violent acts between the adults after there weekend binges, murder, domestic violence, robbery, all in which we as young people witnessed. These individuals were some of the role models for some of the people and even some of my friends in the community.

However, as years have passed this area has become more violent. Gang violence is at a new level. The murder rates have gone up. And whereas adults were a major part of these violent acts the children are now major players in these acts of violence. Geoffrey Canada describes it best in the title of his book that speaks to some of the history of the South Bronx entitled, *Fist Stick Knife and Gun: A Personal History of Violence in America*. In this book Canada shows the progression of youth as their street battles move from fighting one another in a fair one on one battle to determine territorial rights, to fighting with sticks, then knives, and now guns, which has become the weapon of choose.¹

It is because of what I have seen and experienced growing up in the South Bronx that has given me such compassion for the youth in the community. And with the leading of God, I established Jesus Saves Back to Life Ministries whose major focus for ministry is on youth and young adults.

¹ Geoffrey Canada, *Fist Stick Knife and Gun: A Personal History of Violence in America*, (Beacon Press: Boston, MA, 1995) x-xi.

Jesus Saves Back to Life Ministries is a small congregation that began as an outreach ministry to youth in the South Bronx, working with the children in the John Adams projects located on Tinton Avenue, in sponsoring youth on summer outings, and doing work with the Girls and Boys town of NY and their Juvenile Correctional Facility residential home in the Bronx. On January 7, 2007 Jesus Saves moved from an outreach ministry and became a church, so that we could expand our work. In doing so we held our first worship service at 3251 East 163rd Street, Bronx NY 10456 in the East Concourse section of the Bronx.

Our congregation consists of about 15 people when all are in attendance. We have been at our present location for almost 4 years. Our ministry is for all people but our major focus is on youth and young adults which is why I have focused this project on young people. And those that have come to this ministry and have stayed also have a strong concern over the future of our young people. This is why we have continued to sponsor youth on summer outings and are in hopes that this project will propel us into a productive ministry for youth as we relate to them from within their context.

We have already been blessed to help several of our young people, one in particular who was in the foster care system and has just aged out, by helping him to achieve some of his dreams he has managed to complete two years of college although it has not been an easy journey. And the youth in my congregation understand that education is important to me. And I would like to have many more success stories.

Jesus Saves Back to Life Ministries is located in Bronx Community District 4 which is associated with the 44th Police Precinct. Bronx Community District 4 consists of Highbridge, West Concourse, East Concourse, Mt. Eden, and Concourse Village. The

Chair for District 4 is Ms. D. Lee Ezell and the Manager is David Mojica. The boundaries for District 4 are E. 149th Street, Park Avenue, Webster Avenue, the Cross Bronx Expressway, Washington Bridge and Harlem River according to the New York Department of City Planning. District 4 is located at 1650 Selwyn Avenue, #11A, Bronx, NY 10457. They meet on the 4th Tuesday for there Board meetings and the third Wednesday for there Cabinet meetings.

Rueben Diaz Jr., the 12th chief executive of the Bronx, is the Borough President, and is responsible for approving the decisions for the Bronx. I just recently had the privilege of meeting Mr. Diaz, and he informed me that he would be willing to help us with any of the educational programs we put in place.

Out of the 1,863,210 children that reside in New York City, the Bronx has a 40% poverty level amongst children which is the highest of all the boroughs in New York City according to the most recent data received from the US Census.

The total population for Bronx Community District 4 as of the 2000 Census is 139,563 which is a 16.3 percent increase from the year 1990. There are 2020 whites in District 4 which is a 28.5% decrease from 1990. There are 50,416 African Americans which is a 3% increase from 1990. There are 1,984 Asian or Pacific Islanders which is a 0.1% decrease from 1990. There are 489 American Indian and Alaska Natives which is a 3% decrease from 1990. There are 2,372 individuals of two or more races, and 81,505 individuals of Hispanic Origin which is a 25.4% increase from 1990.

There are 74,666 females living in District 4 and 64, 897 males living in District 4. The make-up of individuals by age is as follows: There are 13,764 individuals under the age of 5. There are 14,398 ages 5 to 9. There are 12,349 ages 10 to 14. There are

10,977 ages 15 to 19. There are 11,073 ages 20 to 24. There are 43,574 ages 25 to 44. There are 23,963 ages 45 to 64. There are 9,445 ages 65 and over with a total of 92, 522 over the age of 18.

56.5 % of the individuals in District 4 receive some type of assistance, which amounts to 78,901 individuals as of 2006 according to the New York City Department of City Planning. 20,480 receive Public Assistance (AFDC, Home Relief), 11,569 receive SSI, and 46,852 are on Medicaid only. 29.6% of the individuals in District 4 work in Service Occupations, 29.1% work in Sales and Office Occupations, 7.9% work in Construction, Extraction and Maintenance Operations, 16.1% work in Production, Transportation and Material Moving Occupations, 5.3% work in Management, Business and Financial Operations Occupations, and 12.0% work in Professional and Related Occupations.²

In the area surrounding the church is the Washington Plaza mini mall. In the mini mall there is a Popeyes which is open 7 days a week. A Dunkin Donuts which is open 24/7. The Merryland Chinese Buffet that is also open 7 days a week. The Feeding Tree Jamaican Restaurant that is open 7 days a week. Express Beauty Supply Salon and Nails is open 7 days a week. Globosa Business Service that is open 7 days a week. Net Level Marshall Arts Karate School that features an after school program with free pick up service for children ages 6-13.

To the further right of the church in the direction of Washington Avenue is a BP Connect that has a Wild Bean Café and is open 24/7. On Washington Avenue are the Uptown Radio Dispatched Car Service and Auto Repair, and the AWS Supplies-

² U.S. Census Bureau, 2000 Census PL File and SF1 and 1990 Census STF1, Population Division- NYC Department of City Planning.

Contractor Supply, Lumber and Building Materials. There is also a vacant lot that appears to be owned by those associated with Procida, because their sign was posted on the fence surrounding the lot.

The building where Jesus Saves Back to Life Ministries is located is called the Merchants Building. In the Merchants Building is DX Studio which has only been in the building for about a year, the Puerto Rican Family Institute, the City Medical Supply/Medical Equipment and Surgical Supplies all located on the 3rd floor of the building. On the lower level is where New Move of God is located, and where Jesus Saves Back to Life Ministries holds its services is the Dance Studio that belongs to New Move of God and is also on the lower level of the building. The Renaissance Education Music and Sports Center is also located on the lower level, however they have a street entrance around the corner of the Merchants Building directly on Third Avenue between 163rd and 164th Street.

Next to the building project on 161st street is the old courthouse which is now abandoned, and I recently found a number that said it was available for lease so I called to inquire about the building, since Jesus Saves is looking to move to a new location and would like to stay in the area, because there have been major housing projects in the areas which is bringing in more people to the area.

On 3rd Avenue from 164th Street to 161st Street are several apartment buildings and stores and two religious institutions. The First Church of Christ, Scientist Christian Science, Reading Room, the Delicioso Colo Helado, Deli Grocery that is attached to a 4 story apartment building, Open Door Outreach Ministries, Annie J. Atkins is the Founder and Pastor, Jack's Hardware, Flavas International Restaurant attached to a 3 story

apartment building, Club Social Vida also attached to a 3 story apartment building, Quisqueyana-Sunrise Income Tax-Notary-Auto Insurance, 3rd Avenue Auto Parts.

These stores are attached to buildings, Taino Auto Parts, Cestras Pizza II that has seating available, 163 Food Corp King Deli, El Padrinito Jewelry Store, Friendly Barbershop, Samantha Deli Grocery. There are no major department stores in the area. The area consists of small local businesses. Which is probably why the building that is in the midst of the building project is still there, they most like have history in the community. It also appears that the Auto Parts industry was a dominate business prior to the arrival of the new businesses in the area. Many of the stores are attached to 2-3 story apartment buildings.

The Marshall Court Apartments are on 3rd Avenue extending toward Eagle Avenue which are three 5 story buildings. On Cauldwell Avenue is the Dunbar Playground. P.S. 140 is the elementary school on 163rd between Cauldwell and Eagle Avenue and is under construction.

Across the street is a housing development, the Albert Goodman Plaza, a pharmacy that accepts Medicaid, Union and Private insurance. Next to that is a doctor's office, Rasik Patel, M.D., Internal Medicine, a podiatrist's office, B. Summers and P. Goldenberg, a dentist's office, Dr. Vijay Shah who also accepts Medicaid and Private Insurance. The housing development goes from 3rd Avenue and Boston Road to 163rd Street and Caldwell Avenue.

The New Hope for All Saints Lutheran Parish where the Pastor is Mitchell Thomas is on 163rd Street. There is a sign on 3rd Avenue between 163rd and Boston Road and 164th Street that directs you to the Cross Bronx Expressway (95). Coming from

Cauldwell Avenue on 163rd Street across 3rd Avenue is a major hill, and driving you must be careful that your view is clear when coming down the hill 163rd Street is a major through fare with much traffic.

I have also completed an Excel Spreadsheet with a listing of all the churches that are in District 4, however to my surprise, Gospel Hill Baptist Church and Open Door Outreach Ministries and the First Church of Christ, Scientist Christian Science Reading Room were not listed in the phone directory of churches and these are the churches that are in walking distance of Jesus Saves Back to Life Ministries.

CHAPTER TWO

Challenge Statement

According to the New York State 2009 Crimestat Report, 52% of children ages 13-18 in New York State are victims of violent crimes, the majority of which occurs in urban communities. Jesus Saves Back to Life Ministries located in the South Bronx, NY, where I serve as pastor, sits in the midst of this travesty. As a native of the South Bronx, I have observed this increase of violence among the youth. If this issue is not addressed our youth will continue to die violent deaths on the streets of the Bronx. This demonstration project will develop an inter-generational and inter-disciplinary community building process which will design a safe place program that fosters strong healthy youth leadership.

CHAPTER THREE

PRELIMINARY ANALYSIS OF THE CHALLENGE

Violence among our young people has grown to a critical mass in the urban areas of New York City. While Mayor Bloomberg has charged the police force of the city to bring crime down to all time lows, violent acts amongst our young people continue to grow while quality of living crimes drop to record numbers. In my tenor as the pastor of Jesus Saves Back to Life Ministries, and as a native of the Bronx, I have seen up close and personal issues dealing with incarcerated youth, gang violence, dysfunctional families, and acts of violence impacting our youth.

The FBI reports a striking number of juvenile homicides from the ages of seven through nineteen.

7-12 years of age----	120 homicides
13-16 years of age----	944 homicides
17-19 years of age----	2,308 homicides ³

According to a 1991 study by the Centers for Disease Control, approximately one in twenty five high school students carry a gun. There are hundreds of thousands more who come to school with weapons. Schools often serve as gladiator societies for poor urban children. Intimidation, threats, and outright fights go on in classrooms, hallways, cafeterias, and schoolyards. Many children quickly learn that the teacher or principle

³ Dean Borgman, When Kumbaya is Not Enough: A Practical Theology for Youth Ministry, (Hendrickson Publishers: Peabody, MA, 1997) 4-5.

might provide a sense of order when he or she is standing in front of you, but no one can really protect you in school except your fists and your friends.⁴

As I substitute teacher in the Bronx, I experienced a dilemma with a 4th grader who was terrified of going home because of the threats he had received from two of his classmates, and when I reported it to the assistant principle his remark was “he probably deserved it”. I was mortified at his response.

In the community where the church resides gun shots are common. On October 21, 2010 as we were gathering for our men’s fellowship at the church, the streets were blocked off because of police activity. On Labor Day, in the middle of the day as some of my congregants and me were passing out flyers for one of our events gunshots could be heard across the street from where we were standing. The sad thing about that event was that instead of running away from the incident, people were running toward it.

Furthermore, in an attempt for our church to come into collaboration with the Community Center in the area for our youth one afternoon I decided to visit the center. As I entered into the building their were older gentlemen in the gym who appeared to be “high” from some type of drug or alcohol. I was somewhat incensed because the community center is a city run center that is opposed to be for youth, and if I were a parent I would have been horrified to send my child there, and needless to say, the organization never reached out to me. So I began to wonder, do we want to help our children?

Therefore, I believe it is our responsibility as community, as religious organizations to put the fate of our children back into our hands. I am most certain that I

⁴ Geoffrey Canada, *Fist Stick Knife and Gun: A Personal History of Violence in America*, (Beacon Press: Boston, MA, 1995) 29.

can not change the systems that are in place for our youth, but what I can do is to lead one child at a time into a different path, and if one is saved that is better than none at all. If one goes to college instead of jail, then I have accomplished something. If another youth makes it into adulthood then I have done something.

I also hope that from this project that our congregation and other churches will have the necessary tools to help in understanding our youth from within their context. What language they speak, what are their concerns for their future, what can we as adults do better than we have been doing, and simply, how we can listen to, and hear our youth.

At present we do not have a great deal of resources, but as I stated earlier, I just recently was in contact with the Borough President of the Bronx and he informed me that if I had programs dealing with education, that his office would be available to me. And in the past, Rueben Diaz Sr. did pay for a bus for one of the outings that we sponsored for the youth. And if it happened once it can happen again.

If our congregation is willing to put the time in we can make a difference, then they can feel more at ease about the future of their children in the neighborhood in which they live as they must enter into their world, a world we are somewhat “clueless” of.

I am in hope that Jesus Saves and the Site Team will use this opportunity to gain a better understanding of youth in the 21st century. The one problem that I do see that might occur amongst our team is “what area pertaining to our youth is the most prevalent for this time.

CHAPTER FOUR PLAN OF IMPLEMENTATION

Goal 1

To bring awareness to the churches and communities within District 4 of the South Bronx in regard to the violence our youth are exposed to in their every day lives.

Goal 1 Strategies

- A. An Eight Week Friday Night Dialogue with our target audience and the adults in the community with special appearances by community leaders entitled “Let’s Talk.
(Site Team, Me, Youth, February 2011)
- B. A Thursday night five week Sermon Series on the Theological and Cultural implications of children in the Old and New Testament in comparison to youth in the present .
(Me, April 2011)
- C. Develop a Play entitled, “What’s Going On, the Voices of Our Youth” to use as a public awareness tool.
(Site Team, Youth, Me, May 2011)

Evaluation of Goal

Before each event I would have at least five of our youth conduct a brief interview with selected adults in regard to what they understand about our youth. At the end of the event I will have them re-interview the adults.

Goal 2

To recruit a 12 member team including youth from within the community and community organizations that can work together in understanding and helping to reduce the violence amongst our target audience.

Goal 2 Strategies

- A. To create the criteria for the individuals that will be a part of the team.
(Site Team and Me, January 2011)
- B. To have an orientation with the team as to what the vision is for the community and what I would like to see accomplished by the team.

(Selected Team, Site Team and Me, March 2011)

- C. The team that has been selected will take a tour of the community and the historical sites and journal their findings to be used in developing strategies.

(Selected Team, Site Team and Me, April 2011)

Evaluation of the Goal

Will conduct a group meeting with the Selected Team and have them determine what they would like to see us accomplish. Half-way through the process we will meet again to see what has been effective and what has not. We will also determine if what we are doing is beneficial and what improvements can be made. The effective of these processes will be determined based upon consensus by 75% of the team.

Goal 3

To have the team research and develop strategies for programs that will be implemented in the safe space programs around the issue of violence.

Goal 3 Strategies

- A. Focus Group Sessions on the research that has been found regarding the historical, social, and psychological history of the youth in the South Bronx to determine the most important areas that need to be addressed in our programs
(Selected Team, Site Team and Me, June 2011)
- B. Group Sessions with other youth in the community for their feedback on the strategies we selected.
(Selected Team, Site Team, Me and other Professionals and the youth, June 2011)

Evaluation of the Goal:

Will seek comments and feedback from the team leader chosen by the entire team after they have come to a general consensus, based upon 75% approval, to determine of what are the most important strategies that have been developed.

Goal 4

To design a safe space program that can be used to foster strong and healthy youth leadership.

Goal 4 Strategies

- A. Write a detailed description for each program we have decided to implement.
(Selected Team, Site Team, Youth, Me, Nov 2011)
- B. Write a job description for the individual who would be best suited to run each program..
(Selected Team, Site Team, Youth, Me, December 2011)

Evaluation of the Goal:

Will receive critique from the youth, the selected team and 5 youth from the community on the programs we have decided for feedback.

CHAPTER FIVE RESEARCH QUESTIONS

Research Question 1: (Theological)

What biblical themes, understandings or passages regarding our youth have been neglected or misunderstood that has resulted in so many children ages 13-18 to become victims of violent crimes in the South Bronx? How can these themes be recovered or re-interpreted in a fresh way to help in the transformation of our youth? What new hermeneutical or critical methodologies can be used to shed light on the situation pertaining to the violence of our youth? What can recent biblical scholarship offer in regard to solutions pertaining to the violence of our youth?

Research Question 2: (Historical)

What has been the history of the South Bronx, its politics, its leaders, especially as it pertains to youth? What has been the progression of violence among youth, and when did it begin to escalate? What has been the factors concerning the violence that has been perpetuated amongst our youth.

Research Question 3: (Social/Economic)

What are the social, political, and economic trends of the youth in the twenty first century, and how do these current trends affect the youth in the South Bronx? Who are their spokespersons, and who are the voices of our youth today? What should an appropriate social, political and economic model look like for our youth? Who should be the voices and the decision makers as to what an appropriate social, political, and economic model should look like?

CHAPTER SIX EVALUATION PROCESS

To determine if the overall plan of implementation is clear and measurable.

The Site Team and I will measure our progress by doing a survey from all the events that will be sponsored to see what the participants knew before they attended our events and what they learned from the events. In the survey we will ask what the participants felt was beneficial and what was not. Based upon the attendance of the events the Site Team and I will determine if our strategies are working or do they need to be revised. For example, if there are only 5 people in attendance after the second event we will seek immediate feedback from the attendees and make the necessary changes that will improve participation.

Furthermore, during the entire process, we will also obtain feedback in the form of a summary presentation from at least 15 youth members from the community to determine if we are on the right track and what they feel we may need to look at more intensely or if the program we are implementing relevant to there needs. We will seek an impartial outsider that has been approved by the Site Team and me to ensure that we are up to date on our timelines.

CHAPTER SEVEN MINISTERIAL COMPETENCIES

The Process

The members of the Site Team reviewed their thought as to where they thought I was in the categories that were presented. After several interactions via email beginning in December 2010 as to what they had to say we were able to identify what areas I needed to work on. Needless to say, all of the areas that were selected were areas that I knew for myself I was weak in, and sometimes you need to hear it from others to go forward. The members of my Site Team are: Min. Iwana-Smith Moore, Dover, DE, Emiley-Prince Barry-Fox, New York, NY, Felicia Shields, Brooklyn, NY, Dr. Cynthia Diaz, Elmont, NY., Regenia Anderson-Clay, L.I.C., NY.

A summary of the Site Team's and my assessments of ministerial competencies are as follows:

The Assessments

As Theologian-

Reverend Wanda Lang has grown as a Theologian over the last seventeen years. From the time she accepted her call to the ministry and preached her initial sermon she has been serious about the task of ministry preparation. She went through a three year ministers-in-training program, committed herself to traveling four hours, two days a week, to complete her bachelor's degree in Biblical Studies, completed the Masters of Divinity program in three years, and went straight into the Doctorate of Ministry program. She has not only studied a variety of theologians, but she has been able to meet and sit under the teaching of a variety of theologians such as, Manual Scott, Jr., Charles H. Bowe, Melvin Wade, and J. Alfred Smith to name a few. Her theological prowess has grown immensely with each level of study without diminishing her spirituality or

her ability to relate to diverse populations. While going through each level of ministerial training she found time to minister the word to children and youth, the elderly, and the incarcerated. She finds a way to take theological principles and make them relatable to all audiences.

As Preacher-

As a part of Reverend Lang's ministers-in-training program, she was required to prepare at least one sermon outline and/or manuscript a week to be delivered in class and critiqued by her classmates and instructor for three years. As a part of the training program she also preached about once a month at mid-week prayer and praise services. Over the past seventeen years she has grown in her ability to interpret scripture in a manner that is effective and meaningful to her listening audience. Through her sermons she uses biblical stories and principles to address modern day events and concerns. She uses the preachment moment to speak to the plight of young women in detention centers, to address the concerns of seniors in nursing homes, and to offer hope to those plagued with substance abuse, and encourage each of them to hold on to the One who holds our tomorrow's in the palm of his hand. During our visits to Valhalla state prison, Reverend Lang was able to interpret the bible in a way that people, some with horrifically violent backgrounds and little education, could understand. As a minister to youth in detention centers, she was able to get young girls on the wrong path to absorb the lessons of the bible. She has had the opportunity to speak in churches of all denominations, empowering her listener's to grow in the word, in prayer, in spirit, and in love for God and one another. She has also ministered to people of other faiths individually, demonstrating her understanding of religious beliefs other than her own.

As Worship Leader-

Reverend Wanda Lang is called on often to act as a Worship Leader for various events. She is blessed with the ability to usher the Spirit of God into worship services through praise, worship and song. Congregational members are inspired to participate by her zeal and enthusiasm for the praise and worship of Jesus the Christ of God. She has also had formal training in conducting the sacraments (communion and baptism), and is well versed in the various other rites associated with the Christian calendar.

As Prophetic Agent-

Reverend Lang is unlike many Christians, Jehovah Witnesses, etc. that I know. She does not try to change the hearts of people who clearly have God in their lives. She does not approach the chaste or honest or upright. She approaches the wicked and confronts them if she must, all to affect a change for the better for inner city communities. Reverend Wanda Lang has a desire and a commitment to changing the world. She wishes to do this through her ministry to children and their families. She is grieved by the social injustices that she sees daily in her community and throughout the world. We have had more discussions than I can remember about the root causes of so many of the social problems that are faced in this world. She is unique in that she is not approaching the problems as if she already has all the answers, but she is looking to open up a dialog to determine how we can all work together to make change. She is willing to listen to those who believe they have no voice, and she has the ability to talk with people versus talking at them. She is passionate about what she believes is right and just, and is willing to share her passion and inspire others to get on board. I believe her only shortfall in this area is related to follow through. She has such passion, leadership ability, and great ideas for change, but I think she believes she does not have everything she needs to make the changes she wants to see happen today. But, I would like to see her use the resources and contacts she already has to get some of her plans implemented now.

As Leader-

Reverend Lang can be a force to be reckoned with, but she uses her strength appropriately and effectively and is not adverse to change or to listening. Reverend Wanda Lang is a born leader. She is not arrogant, but she exudes confidence. She knows who she is in God, and is not afraid to walk in the authority God has given her. That being said, she has a humble spirit and is always willing and ready to learn even from a little one. She believes that you never stop learning. She has the ability to motivate others to achieve their destiny, and is able to provide feedback which helps others grow and learn from their mistakes. Because she is secure in who she is, she allows those under her to grow by supporting their ideas and letting them run with them while always being there to offer guidance when needed.

As Religion Educator-

Reverend Lang instructed individual in the ministry on the path to becoming deacons of the church. She is patient in answering questions. Reverend Lang taught the Youth Sunday School class at Union

Missionary Baptist Church for about five years. During her time, as a teacher she prepared the weekly Sunday School lessons, and made sure that the lessons were relatable to the age group she was teaching. Her class was so popular that children did not want to leave to go to the next age group. She has also been called on to prepare and teach various educational workshops. The thing that you hear from all those whom she teaches is that her message was powerful, that she was speaking directly to their situation, and that she made it plain.

As Counselor-

I had personal need for counseling and Reverend Lang was objective and truthful in response to my actions and words. I appreciated the exercises and assignments she gave me to complete.

For as long as I can remember, people have been drawn to Reverend Lang as a Counselor. I think the counselor in her is innate, and would only be enhanced by a formal study of the human psyche. She listens without judgment, and she is completely honest. I remember growing up that I would come home and friends of mine would have been at my house for hours discussing various issues and concerns with her. I even had friends that would call and ask for her if they needed advise. She is always accessible and keenly aware when she is needed. I have seen her aid in the healing process and walk with those who are hurting through the journey to wholeness. She has also learned from past experience that there are limits to her abilities to help and that sometimes she must make referrals to professionals trained to handle severe issues.

As Pastor-

of Jesus Saves Back to Life Ministries, Reverend Lang administers the sacraments in accordance with biblical doctrine. She regularly visits those who are in hospital and who are sick and shut-in. This past year, when the Mother of her church was homebound fighting cancer, she brought the church to her and had full worship services. And when the Mother of the Church was called home to glory, she spent time comforting the family and bringing them to acceptance. She is always looking for workers, so when she receives new members she welcomes them into the family and immediately tries to find work for them in their area of interest. Reverend Lang not only visits the infirmed of her congregation she also visits those that are not a part of her congregation. She is a caring and loving individual who is reliable. She has been trying to practice self-care more and more recently, but I think she could still improve in this area.

As Spiritual Leader-

Reverend Wanda Lang is an effective spiritual guide in her home, in her church and in her community. She practices the same spirituality in her home that she practices in public. She finds time for daily prayer, devotion and study. She fasts and prays regularly to continually strengthen her relationship with God. She not only attends her own weekly services, but she attends various other services and spiritual events because she enjoys, above all, being in the presence of God. She teaches others to worship God and strengthen their relationship with Him through the way she lives, as well as, during spiritual retreats and services. While she was attending St. Luke AME church in Manhattan, she organized a spiritual warfare team which met every Saturday. She taught the team how to pray as intercessors, and how to prepare themselves spiritually and physically for spiritual warfare. They sometime spent hours in prayer for the church, pastor, members and the church universal. The life Reverend Lang leads is a great example on how to live in the word and walk in righteousness.

As Ecumenist-

Reverend Lang is familiar with several religions including that of my husband, Judaism. In fact, she knows some aspects of the Jewish faith better than him!

Reverend Lang has both a knowledge and appreciation of other denominational, cultural, and religious traditions. She had the opportunity to learn much about the Jewish traditions when she worked for a Jewish Family Owned Paper company. They involved her in various religious events such as weddings, birth rituals, funerals and holiday celebrations. Her knowledge of the Jewish tradition was enhanced by her biblical and theological studies. During her Master's program she had the opportunity to attend worship services at a local mosque. She was exposed to the Catholic faith when I attended ten years of Catholic School, reading the Catholic bible and attending Mass. She has also worshipped with and/or preached at Baptist, Full Gospel, African Methodist Episcopal, United Methodist, Episcopal, Pentecostal and Non-Denominational Churches.

As Witness or Evangelist-

Reverend Lang has always had a passion for spreading the good news to non-believers. She spent over three years conducting worship services to sometimes hostile audiences at the Boy and Girls town detention facility in the Bronx. Reverend Lang has no desire to build her church with people who are already in the house. She wants to bring in those who others might overlook; the downtrodden, the prostitute, the drug dealer,

the drug abuser, the convicted, and the homeless. She does this by taking her congregation into the streets to share the good news of Christ, to invite them to become apart of the family of God, and to bring hope to her community. She has had community worship breakfasts to bring in those who would not normally come to church and give them an opportunity to share in an environment that is comfortable and free of judgment. Reverend Lang never hesitates to speak of the good God has done in her life. She ministers with a whole heart and from experience in the secular and non-secular life-style.

As Administrator-

Reverend Lang is an incredible visionary. She is willing to discuss her ideas and involve her congregation and supporters in the decision making process. She is also able to identify and make use of resources from her congregation, family and community. These qualities are demonstrated in the community trips she sponsored for several years during the summer. She had a vision to expose inner city youth from the South Bronx to other communities and activities. She sent out letters and contacted various sources to obtain donations and support for the trips. Through her vision and hard-work, and the efforts of those she drafted to help, over the years she sponsored at least 60 children, and one year the Bronx City Council paid for the cost of the Bus. This is one area where Reverend Lang may improve, I often feel as though she stretches herself too thin with the amount of engagements she has, doing for everyone else instead of focusing on her agendas. Reverend Lang should work to develop her ability to establish and follow through on concrete and realistic goals. She should also become more detail-oriented, efficient and organized in her tasks. I would like to see her take her vision, develop long-term and short-term goals and objectives, put those goals and objectives into a realistic timeline to include deadlines and specific task assignments, and then follow-up regularly to ensure tasks are completed.

As Professional-

Reverend Lang has worked hard to improve on her professionalism throughout the years and her efforts have paid off. Her written and verbal skills have improved; however, she has always been a good listener. Reverend Lang always demonstrates a positive professional attitude and appropriate professional behavior in the workplace. She deals constructively with conflict and is always open, honest and personable in relations with others. This is demonstrated by her relationships with her supervisors and co-workers. Even after she levels a professional place of work she maintains relationships with many of those with whom she has interacted with. At her current place of business she has been a mentor

and friend to several of her colleagues. She has maintained her relationships with her previous Pastor's and is often asked to come back to their church to preach or conduct workshop and trainings.

Reverend Lang can work to better manage her time and learn to say "no" more (and not feel bad about it). She also needs to do a better job at practicing self-care.

Competencies Chosen For Development

I. As Prophetic Agent-To follow through and push forward with the resources that I have to implement the vision that God has given me.

Strategies:

- A. Contact the Bronx Borough President to see if my project falls in the criteria of education to see if there are any funds available.
- B. Contact Geoffrey Canada for an interview.
- C. Contact the professionals I have met over the years to participate in the workshops and mentoring programs for the youth.
- D. Meet with those that I have met to find out what has worked and what has not worked in there ministry development.

Evaluation:

I will write down the dates and times and the feedback I received and report to the Site Team in written form what I have accomplished to receive written feedback on their thought for further advancement.

II. As Counselor-To become more knowledgeable in the practice of counseling and pastoral care.

Strategies:

- A. Become CPE certified in youth chaplaincy with NAYC which is accredited by CPSP, the College of Pastoral Supervision and Psychotherapy that will take me inside the Juvenile Correctional Facilities as a volunteer for youth who have been incarnated.
- B. Take more classes in Pastoral Care.

Evaluation:

I will ask qualified individuals from the Site Team to become Peer Advisors as I conduct counseling sessions with the youth and their families to obtain constructive feedback in regard to the sessions.

III. As Administrator-To establish short term and long term goals for the ministry, and becoming more organized.

Strategies:

- A. Have a meeting with the officers and members of the church to establish realistic short term goals.
- B. Working with the officers and members of the church in identifying what our long term goals are, and how we will get there.
- C. Putting things away immediately when I have finished as a way of practice in being more organized.

Evaluation:

I will have the Site Team give me a list of dates in which the short and long term goals should be completed and have them evaluate our progress as to what as been completed to keep us on track.

IV: As Pastor/Profession: To put into practice self-care.

Strategies:

- A. Going on a cruise in August 2011, something that I have always wanted to do, but always used the excuse of never having the resources.
- B. Treating myself more often to the things I like, for e.g., movies, plays, and recreational activities.
- C. Learning to say no when I am over extended.

Evaluations:

I will keep a dated log of the events that I have participated in with reflections regarding my experiences.

APPENDICES

APPENDIX A TIMELINE

Date	Task/Activity	Tools/Necessary to complete task	Person Responsible
Upon Approval-12/23/2010	Initial meeting with my Advisor	Project Approved	Rev. Wanda D. Lang
January 15, 2011	Create the Criteria for Team	Venue	Site Team, Rev. Wanda D. Lang
January 22, 2010	Youth Chaplaincy CPE	Books, Tuition Fee	Rev. Wanda D. Lang
February 4, 2011-March 25, 2011	Eight Week Friday Night Dialogue	Venue-Refreshments	Rev. Wanda D. Lang Christin Absolu DaQuan Epps
March 1, 2011	Have Orientation with the Team	Venue	Site Team, Rev. Wanda D. Lang
April 7, 2011-April 28, 2011	Sermon Series-On the Theological Implication of Youth in the Old and New Testament and How it Relates to the Present	Venue	Rev. Wanda D. Lang
April 3, 2011	Team will tour community, historical sites and journal their findings	Notebooks, Pens	Selected Team
May 31, 2011	The Play- What's Going on The Voices of Our Youth-To be Completed	Paper, Computer, Writer, Printer, and Printer Ink	Rev. Wanda D. Lang Felicia Shields Christin Absolu DaQuan Epps
June 15, 2011	Focus Group Sessions on research to develop strategies for programming	Venue	Selected Team, Site Team, Rev. Wanda D. Lang
June 18, 2011	Meet with my Advisor	Summary of Progress	Rev. Wanda D. Lang
June 30, 2011	Group Sessions with youth in community for feedback on strategies selected	Venue	Selected Team, Site Team, Me and other professionals that work with youth.

July 1, 2011	The study on the history of the South Bronx	Books, Periodicals, Journals, The Census, City Records	Site Team, Rev. Wanda D. Lang
July 31, 2011	The study on the history of gang violence	Books, Periodicals, Journals, The Census, City Records	Site Team, Rev. Wanda D. Lang
August 1, 2011	Interactive Learning-Drama, Dance, Music, Videos, Movies	Venue-Refreshments	Selected Team, Site Team, Rev. Wanda, Youth
August 31, 2011	The study on the Rap and Hip Hop Culture	Books, Periodicals, Journals, Videos	Site Team, Rev. Wanda D. Lang
September 17, 2011	Biblical Study to explore a theology of transition vs. transformation	Books, Periodicals, Journals, Videos	Rev. Wanda D. Lang and the Site Team, Selected Team
September 30, 2011	Meet with my Advisor	Summary of Progress	Rev. Wanda D. Lang
October, 17, 2011	Begin My Writing	Computer, Paper, Books, pens	Rev. Wanda D. Lang
Nov 1, 2011	Write detailed description for each chapter of handbook	Notebooks, pens	Selected Team, Site Team, Me
December 1, 2011	Write contents for each chapter	Notebooks, pens	Selected Team, Site Team, Me
December 31, 2011	Meet with my Advisor	Summary of Progress	Rev. Wanda D. Lang
January 5, 2012	Select appropriate graphics, pictures for our programs	Books, Paper, camera,	Selected Team, Site Team, Me
January 31, 2012	Meet with my Advisor	Summary of Progress	Rev. Wanda D. Lang
February 1, 2012	Complete Writing for Submission	Computer, Paper, Books	Rev. Wanda D. Lang
February 5, 2012	Bring to Printers	Printing Shop	Member of Site Team
February 20, 2012	Complete Evaluation Process	Surveys, Compilation of Attendance Sheets, Interviews	Selected Team, Site Team, Rev. Wanda D. Lang

APPENDIX B BUDGET

Date	Task/Activity	Tools/Necessaries to complete task	Person Responsible	Budgetary consideration/Cost	Source of Funding
Upon Approval-12/23/2010	Initial meeting with my Advisor	Project Approved	Rev. Wanda D. Lang		
January 15, 2011	Create the Criteria for Team	Venue-Refreshments	Site Team, Rev. Wanda D. Lang	50.00	Jesus Saves Back to Life Ministries
January 22, 2010	Youth Chaplaincy CPE	Books, Tuition Fee	Rev. Wanda D. Lang	\$400.00	Student Loan
February 4, 2011-March 25, 2011	Eight Week Friday Night Dialogue	Venue-Refreshments	Rev. Wanda D. Lang Christin Absolu DaQuan Epps	\$50.00	Jesus Saves Back to Life Ministries
March 1, 2011	Have Orientation with the Team	Venue-Refreshments	Site Team, Rev. Wanda D. Lang	\$50.00	Jesus Saves Back to Life Ministries
April 7, 2011-April 28, 2011	Sermon Series-On the Theological Implication of Youth in the Old and New Testament and How it Relates to	Venue-Refreshments	Rev. Wanda D. Lang	\$100.00	Jesus Saves Back to Life Ministries and Offerings

April 3, 2011	the Present Team will tour community, historical sites and journal their findings	Notebooks, Pens	Selected Team	\$25.00	Offerings from Sermon Series
May 31, 2011	The Play-What's Going on The Voices of Our Youth-To be Completed	Paper, Computer, Writer, Printer, and Printer Ink, Venue. Advertisement	Rev. Wanda D. Lang Felicia Shields Christin Absolu DaQuan Epps	\$1500.00	Tickets Sold-Student Loan
June 15, 2011	Focus Group Sessions on research to develop strategies for programs	Venue-Refreshments	Selected Team, Site Team, Rev. Wanda D. Lang	\$50.00	Jesus Saves Back to Life Ministries
June 18, 2011	Meet with my Advisor	Summary of Progress	Rev. Wanda D. Lang		
June 30, 2011	Group Sessions with youth in community for feedback on strategies selected	Venue-Refreshments	Selected Team, Site Team, Me and other professionals that work with youth.	\$50.00	Jesus Saves Back to Life Ministries
July 1, 2011	The study on the history of the South Bronx	Books, Periodicals, Journals, The Census, City Records	Site Team, Rev. Wanda D. Lang	\$500.00	Student Loan
July 31, 2011	The study on the history of gang violence	Books, Periodicals, Journals, The Census, City Records	Site Team, Rev. Wanda D. Lang	\$500.00	Student Loan
August 1, 2011	Interactive Learning-Drama,	Venue-Refreshments	Selected Team, Site Team, Rev.	\$300.00	Jesus Saves Back to

	Dance, Music, Videos, Movies		Wanda, Youth		Life Ministrie s
August 31, 2011	The study on the Rap and Hip Hop Culture	Books, Periodicals, Journals, Videos	Site Team, Rev. Wanda D. Lang	\$400.00	Student Loan
Septembe r 17, 2011	Biblical Study to explore a theology of transition vs. transformati on	Books, Periodicals, Journals, Videos	Rev. Wanda D. Lang and the Site Team, Selected Team	\$400.00	Student Loan
Septembe r 30, 2011	Meet with my Advisor	Summary of Progress	Rev. Wanda D. Lang		
October, 17, 2011	Begin My Writing	Computer, Paper, Books, pens	Rev. Wanda D. Lang	\$200.00	Jesus Saves Back to Life Ministrie s
Nov 1, 2011	Write detailed description for each program	Notebooks, pens	Selected Team, Site Team, Me	\$50.00	Jesus Saves Back to Life Ministrie s
December 1, 2011	Write detailed job description for the person who will run the program	Notebooks, pens	Selected Team, Site Team, Me	\$50.00	Jesus Saves Back to Life Ministrie s
December 31, 2011	Meet with my Advisor	Summary of Progress	Rev. Wanda D. Lang		
January 15, 2012	Find a Editor	Summary of Progress	Rev. Wanda D. Lang		
January 31, 2012	Meet with my Advisor	Summary of Progress	Rev. Wanda D. Lang		

February 1, 2012	Complete Writing for Submission	Computer, Paper, Books	Rev. Wanda D. Lang	\$50.00	Jesus Saves Back to Life Ministrie s
February 5, 2012	Give completed projected to Editor for Review and Editing		Rev. Wanda D. Lang	\$600.00	
February 18, 2012	Make Corrections		Rev. Wanda D. Lang		
February 20, 2012	Complete Evaluation Process	Surveys, Compilation of Attendance Sheets, Interviews	Selected Team, Site Team, Rev. Wanda D. Lang		

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APPENDIX B AUTHORIZATIONS

Jesus Saves Back to Life Ministries, Inc.

3251 3rd Avenue

Bronx, NY 10456

646-685-9132

Date: _____

I hereby give permission for Rev. Wanda D. Lang of Jesus Saves Back to Life Ministries, Inc. to use the information given to her in her play entitled “What Going On: The Voices of our Youth.” I do understand that my name will not be used in the play. Individuals under the age of 18 should receive permission from a parent or guardian.

Signature: _____

Rev. Wanda D. Lang, B.S., M.Div., DMin (Candidate)



Jesus Saves Back to Life Ministries, Inc.

3251 3rd Avenue

Bronx, NY 10456

646-685-9132

Date: _____

I hereby give permission for Rev. Wanda D. Lang of Jesus Saves Back to Life Ministries, Inc. to use the information received in personal interviews. Individuals under the age of 18 should receive permission from a parent or guardian.

Signature: _____

Rev. Wanda D. Lang, B.S., M.Div., DMin (Candidate)

APPENDIX C
LETTER TO COMMUNITY BOARD



***Jesus Saves Back to Life Ministries,
Inc.***

***P.O. Box 847
Bronx, NY 10455
914-567-1657***

Introduction

The congregation of Jesus Saves Back to Life Ministries, Inc. and me has decided to build a community center that will reach the community beyond the church walls. The name of the community center will be C.O.R.E., **C**ommunity **O**rganization **R**eliable for **E**veryone. Our programs will incorporate the assistance of stakeholders in our community. We also intend to partner with and have already been in meetings with other not for profit organizations that share our common goals to determine which organizations will be suitable for our endeavors.

We have identified a lot that would be an ideal location for the center. The vacant lot is located on the corner of 163rd Street and Brook Ave in the Bronx, Block #2385, managed by NAI Friedland Commercial Real Estate Services Worldwide at 656 Central Avenue, Yonkers, NY 10704. The contact number as listed is 914-968-8500, Ext 306. As you informed me, however, Procida has jurisdiction over this property for the purpose of retail and housing. If I may, let me inform you as to what we are looking to do with the facility;

Goal

To Design and Build a Facility that will meet the needs of the community and create a positive atmosphere for our youth and young adults.

Facility

The facility will be three levels located in the Bronx that includes a (n):

- Gymnasium with showers for recreation by day and temporary shelter for the homeless by night
- Auditorium for the arts, workshops and community gatherings with stadium style seating /screens
- Industrial kitchen for cooking lessons and feedings
- Hall for community events
- Laundry room to wash the clothes of the needy and under-privileged youth
- Offices for use by staff and partnerships with other organizations
- Sound-proof music rooms
- Dance studio
- Recording studio that will create sustainable revenue
- Computer lab
- Classrooms
- Storage space
- Parking area
- Outside recreational area
- Subway's Fast Food Chain that will create sustainable revenue

Programs and Partnerships

Our programs will include:

- C.O.R.E-Life: The Arts and Entertainment and Sports division of C.O.R.E.
- C.O.R.E-Affect: The Youth Support division of C.O.R.E.
- C.O.R.E-Community: The Community Empowerment division of C.O.R.E.
- C.O.R.E-Hope: The Prison Outreach and Recidivism Reduction division of C.O.R.E.
- C.O.R.E-Belief: The Spiritual Referral division of C.O.R.E.
- C.O.R.E-Enlightenment: The External Organization Partnerships and Joint Ventures division of C.O.R.E.
- C.O.R.E-Strength: The Fundraising and Marketing division of C.O.R.E.
- C.O.R.E-Health: The Community Health division of C.O.R.E.

We are currently developing partnerships with:

- Urban Uplift Plus; dedicated to taking a strategic look at college educated welfare applicants job search and career path finding
- The Bronx Borough President's Office
- The New York State Faith Initiatives Department

- Borough Director of the NYC Department of Probation's NEON program

Closing Request

This project will create jobs for those in the community who have been devastated by the current economic state in America and I would greatly appreciate it if you would contact Procida to discuss the possibility of allowing us to purchase the lot on 163rd Street and Brook Ave in the Bronx, Block #2385 for the implementation of C.O.R.E... At present I am working with an architect who is sketching a draft of the community center as I have envisioned it on that lot and would be happy to review the drafted plans with you once they are completed.

You may reach me by calling 914-562-1657, or by email at jesussavesbackto01@yahoo.com. We are excited about the potential for our congregation, C.O.R.E. workers, and non-for-profit partners to be able to work with our neighbors for a common good.

Sincerely,

Pastor Wanda D. Lang, BS, M.Div., DMin (Candidate)
Founder of C.O.R.E

APPENDIX D
RECRUITING FLYER



C.ommunity **O**.rganization **R**.eliable for **E**.veryone

3251 E. 163rd Street | Bronx, NY 10456 | 646-685-9132
Apostle Wanda D. Lang, Director

C.O.R.E. is seeking individuals ages 13-21
interested in participating in the design of our
Creative Arts Program

*We need **your** thoughts and **your** time*

If you are interested please contact any of the
individuals listed below.

Regina Epps
347-781-9605

Yvonne Robinson
646-373-8158

Wanda D. Lang
914-562-1657



APPENDIX E
C.O.R.E. PROPOSAL & PROGRAMMING



Proposal for the CORE Community Center

Mission Statement

The mission of CORE is to create a safe place for our children, and to nurture and strengthen our community through hospitality, commitment, and care, through sports, education, the arts, leadership development and family enrichment, but most importantly through community, **C**ommunity, **O**rganization, **R**eliable for **E**veryone.

Board of Directors

Chairperson-Apostle Wanda D. Lang, B.S., M.Div., DMin (2013)
Co-Chair-Eric W. Inlaw, B.S.

Members

Matthew Kirkwood-Entertainment
Steven Jones-CPA
Iwana L. Smith-Moore, B.S.
Dr. Cynthia Diaz, M.Div., Lawyer/Judge
Angela Keller, MSW, LCSW-R, MPS
Kris Watson, M.Div., Lawyer
Emiley Prince-Barry, B.S., MPM

Goal: To Design and Build a Facility that will meet the needs of the community and create a positive atmosphere for our youth and young adults.

Facility

The facility will be a three level facility located in the Bronx that includes:

1. Gymnasium with Showers-Recreation, By Night Sleeping space for the Homeless

2. Auditorium-The Arts, Workshops, Community Gatherings, Stadium Style with Screens
3. Industrial Kitchen-Cooking Lessons, Feedings
4. Hall
5. Laundry Room-Help those who may need their clothes cleans, especially our youth
6. Offices-Staff
7. Music Rooms-Sound Proof
8. Dance Studio
9. Recording Studio
10. Computer Labs
11. Classrooms
12. Bathrooms
13. Closets
14. Storage Space
15. Parking Area
16. Outside Recreational Area
17. Office Space-Partner Organizations
18. Subway's Sandwich Shop

Services that will be Provided

Core – Hope

19. Connecting at risk youth with the formally incarcerated looking to change
20. Giving hope to at risk youth by providing examples of those formally incarcerated who've transcended their circumstance.-Partnership with New York Theological Seminary's Sing Sing Program.
21. Partnering with the New York Department of Probation's NEON (Neighborhood Opportunity Network) program. This will allow those on probation to meet their parole officers in a positive atmosphere.
22. Fatherhood Initiative-The Osborne Association, Mike Wilcher, mwilcher@osborneny.org
23. Reentry Aftercare Program-Partnering with Mental Health Facilities, Training, Job Support, Housing Support, Support Groups
24. Partnering With Bronx Family Court

Core – Affect

Affecting the future of urban communities through influencing inner-city youth values.

- Mentoring Program
- GED Program
- Tutorial Program
- Leadership Development Program

Core – Life

Arts and Entertainment: Breathing life into waning publicly funded arts programs.

- Vocal Lessons

- Dance Classes
- Art Classes
- Drama Classes
- Music Lessons
- Culinary Arts Classes

Core – Belief

Faith and Religion:

- Supporting positive belief systems in urban communities.

Core – Enlightenment

Vetting new projects for CORE and seeking out beneficial partnerships

Core Health-Partnerships

- Mental Health Facilities
- Alcohol and Substance Abuse Facilities-Dr. Martin Luther King Health Center
- Prenatal Care Facilities
- Neighboring Clinics
- Healthfirst

Core – Strength

Fundraising and revenue generation for maintaining and strengthening CORE

- Annual Concert
- Annual Gala



C.ommunity **O**.rganization **R**.eliable for **E**.veryone

*P.O. Box 847
Bronx, NY 10455
914-567-1657*

C.O.R.E. HOPE

Introduction

C.O.R.E Hope is The Prison Outreach and Recidivism Reduction division of C.O.R.E. This program is designed to help individual's ages 12 through 18 that have been previously incarcerated re-acclimate within the community, by providing, interpersonal skills, peer counseling, job training, G.E.D. prep, and writing classes.

Referral Source

C.O.R.E. Hope will work in correlation with the Criminal Justice Roundtable and the N.E.O.N. program through the NYC Department of Probation.

Organizational Hierarchy

Role	Responsibilities	Salary	Required Skills	Required Education
Director	Work directly with the Criminal Justice Roundtable and the NYC Department of Probations. Review all program designs, Follow up with counselors. Participate in the Assessment Process. Weekly Meetings with Staff to access progress of the individuals. Follow-up on Case Notes. Prepare and Follow through of budget	50,000	Certified Chaplain, Excel, Microsoft Word	M.S.W., or M.A. Pastoral Care

	plan.			
Counselor	Participate in the Assessment Process, Design programming that will be best suited to the individual's needs. Do follow-up; Find the appropriate agencies that can help meet the individual's needs. Keep case notes.	35,000	Certified Youth, Chaplain, NAYC, Microsoft Word	M.S.W., or M.A. Pastoral Care
The number of counselors will be determined by the number of referrals. We will begin with 10.				

Program Design

Phrase I Referral Source

Referrals will be received by the Criminal Justice Roundtable and the NYC Department of Probation's N.E.O.N. program.

Phrase II Assessment Process

Each person that participates in the program is required to go through an assessment process. The first part of the process will be to evaluate an individual's mental status to determine if we are equipped to meet the individual's needs. Once we determine that we can be of assistance the second phase of the assessment process will entail a one on one meeting with two of the staff, the Director and a Counselor and the individual that will outline what type of program will be best suited for the individual.

Phrase III Program Design

The Counsel will then design a program based on the information received at the assessment meeting that will be reviewed by the Director. Once the review has been done the counselor will meet with the individual to determine if any adjustments need to be made. Once both parties have agreed on a program the individual must sign an agreement stating that he/she is willing to adhere to the program, within the agreement it will also be stated what the consequences will be if an individual does not adhere to their specific program.

Phrase III

Peer Counseling-Mandatory

The Peer Counseling process is a mandatory process that all individual's participating in C.O.R.E. Hope must attend. The Peer Counseling program will be a group process lead by one of the counselors in hope that the individual's participating will learn to open up to one another, and find that they are not alone in their life situations or that there is someone else in a more urgent situation then they themselves are. With the hope that they will make better decisions regarding their life chooses.

Phrase IV

Individuals in CORE Hope will participate in the mentoring, G.E.D. prep and writing program designed by C.O.R.E. Affect. This will be a separate section of the CORE Affect program for this population. After proper assessment those who are able to work with the other youth will integrate within the community.

Phrase V

Each individual will work with a life coach.

Life Coach Program

Role

A life coach is a professional whose objective is to assist individuals to progress, mature, discover individual accomplishment, attain ambitions and cope with life and personal challenges.

Responsibilities

- Assist individuals with making decisions about how to improve their personal and professional lives.
- Help individual establish priorities, set goals and construct concrete plans to achieve those goals.
- Hold individual accountable and help them monitor their progress, including handling setbacks.
- Acts as a motivator to help individuals sustain their enthusiasm to reach their goals.
- Encourage individuals to keep them from giving up when times get tough.
- Build a personal rapport with clientele so individuals can build trust that will enable them to share things in confidence.
- Support individual's when they attempt to reach a new goal or enter a new phase of their life.
- Teach individuals how to find their way through life using their own strength and initiative.

Life Coaching Areas

- Relationships and Intimacy
- Stress management and Balance
- Spirituality and Personal Growth
- Career planning and Job placement

- Motivation and Time Management
- Finances and Budgeting
- Health and Wellness
- Aging and Lifestyle
- Family and Parenting

Required Skills/Qualities

- Ability to advise individuals help plan and make changes within their own lives to get them back on track.
- Ability to use questions to help people determine what choices to make.
- Ability to guide and support an individual through both good and bad times.
- The ability to teach individuals about themselves and help them find the strength they need to answer their own questions.
- A good listener, patience, empathic and able to displace confidentiality.
- Maintain a professional emotional distance from clients is also important to the work of a life coach.
- Ability to respect the values of individuals and do not impose their own values.
- The ability to set realistic, achievable and manageable goals depending on the available resources for the individual.

Required Education

B.A. in Psychology or Sociology or Counseling and Experience working with people.

Salary

Pending

Budget

Item	Quantity	Cost	Total	Comments
Materials				
Stationary				
Pens				
Office Space				
Space				
Computers	3	800.00	2400.00	
Ink	20	19.98	399.60	
Printers	3	120.00	360.00	



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C.O.R.E. AFFECT

Introduction

C.O.R.E Affect is the evolution and empowerment division of C.O.R.E., which is a program dedicated to enlighten the future of urban communities through influencing inner-city youth values and morals. This program will include a **Mentoring program, GED program, Tutorial program, SAT Prep Courses, Leadership Development program and College Financial Assistance program and Creative Writing Workshops.**

Mentoring Program

Role

Mentor (counselor, teacher, supporter and adviser) an experienced adviser and supporter who advise and guide a younger, less experienced person. A person who is usually older and more experienced than the individual being mentored.

Responsibilities of Mentor

- Have a clear understanding of why you want to be a mentor.
- Mentor with a realistic assessment of your skills and experience.
- Have a clear understanding of your expectations for your mentee.
- Adapt your feedback to your mentee's learning style.
- Be realistic about setting timelines.
- Encourage the mentee to establish realistic personal or career goals and plan how to achieve them.
- Acts as a sounding board when the mentee wants to talk through decisions and ideas.
- Challenges the mentee to face up to opportunities and problems, personal strengths and weaknesses.
- Acts as a gateway to other people and sources of knowledge.
- Seek opportunities to help the mentee practice and develop key skills for the future.
- Generates workable solutions together in a mutually respectful way.
- Motivates, advises and gives support to the mentee to empower them to make their own decisions and take responsibility for their own actions and development.

Required Skills/Qualities for Mentors

- Interested and willing to help others.
- Ability to dedicate your time and mental energy to the mentee/being consistent and reliable.
- Ability to challenge assumptions and statements the mentee makes.

- Ability to offer broad perspective and draw appropriately from experience.
- The Ability Advise on what you know and admit the things you do not know.
- The Ability to recognize your mentee weaknesses and build on his/her strengths.
- Ability to encourage the mentee to take charge of agenda.
- Ability to offer positive and constructive feedback.
- Respects Confidentiality and being nonjudgmental.
- Competent in key monitoring skills including coaching, listening and questioning, facilitating and networking.
- Ability to advise and not dictate.
- Ability to assess and evaluate your mentee progress.

Required Education

Experience working with people

Agenda for starting the first mentoring meeting

- Outline a brief description of the mentor's and mentee's own background, career path/current job, accomplishments, failures, strengths and weaknesses.
- Discuss ground rules including what is and is not appropriate to discuss.
- Outline how meetings are to be arranged and how accessible the mentor is.
- Discuss confidentiality of the arrangements
- Discuss frequency of meetings and approximate timescale of the mentoring relationship.
- Agree on specific goals and aspirations that the mentee seeks to accomplish.

The Mentoring Meeting Summary

- Establish a relaxed, yet business like atmosphere.
- Agree purpose of the meeting.
- Explore the issues from the mentee's perspective.
- Clarify and elucidate.
- Challenge assumptions.
- Stimulate analysis.
- Draw on your own experience.
- Build confidence and motivation
- Agree on options for action.
- Agree on actions for mentor and mentee.
- Agree on milestones and summarize.
- Outline agenda for next meeting.

Salary

Volunteer Services

GED Program

GED (General Educational Development) also known as General Educational Diploma or General Equivalency Diploma. The GED tests 5 areas including Language Arts Writing, Language Arts Reading, Social Studies, Science and Mathematics.

Role

GED Teacher: help adult learners acquire the education that they may have previously missed or been denied. A GED teacher helps older students pass the GED exams.

Responsibilities

- Instruct and monitor students in the use of learning materials and equipment.
- Use relevant technology to support instruction.

- Observe and evaluate student's performance and development.
- Assign and grade class work, homework, tests and assignments.
- Provide appropriate feedback on work.
- Encourage and monitor the progress of individual students.
- Maintain accurate and complete records of students' progress and development.
- Provide a variety of learning materials and resources for use in educational activities.
- Identify and select different instructional resources and methods to meet students' varying needs.
- Update all necessary records accurately and completely as required by laws, district policies and school regulations.
- Prepare required reports on students and activities.
- Manage student behavior in the classroom by establishing and enforcing rules and procedures.
- Maintain discipline in accordance with the rules and disciplinary systems of the school.
- Apply appropriate disciplinary measures where necessary.
- Plan, prepare and deliver instructional activities that facilitate active learning experiences.
- Develop schemes of work and lesson plans.
- Establish and communicate clear objectives for all learning activities.
- Prepare classroom for class activities.

Salary

Part Time \$20.00 per hour

Required Skills/Qualities

- GED teachers must talk to students about their progress and goals.
- GED teachers must be able to work with students from a variety of cultural, educational, and economic backgrounds.
- GED teachers must be understanding and respectful of their students' backgrounds and be familiar with their concerns.
- GED teachers need to be able to explain concepts in terms that students can understand.
- GED teachers must be able to alter their teaching methods to meet the needs of each student they teach and find ways to keep students engaged in learning.
- GED teachers must be able to work with students with different abilities. Teachers must be patient when students struggle with material.

Required Education

B.A. in Education/Preferable M.A./Teaching Certification or 4 years of experience.

SAT/ACT Prep Program

The **SAT** is a standardized test for college admissions in the United States. The SAT is owned, published, and developed by the College Board, a nonprofit organization in the United States. It was first called the **Scholastic Aptitude Test**, then the **Scholastic Assessment Test**, at present SAT does not stand for anything; hence it is an empty acronym.

Role

The SAT Tutors will be responsible for helping students prepare for standardized tests required for entrance to colleges, and provide families with informed recommendations to reach their goals.

Responsibilities

- Work one-on-one with students to help them prepare for standardized tests.
- Evaluate students' current levels of understanding to determine an adequate study plan.
- Identify students' areas of weakness and how to improve them.
- Keep a record of student's progress to ensure positive movement is made.
- Help develop a methodology for training new test prep tutors.
Assist in the development of test prep materials.

Salary

Part Time \$20.00 per hour

Required Skills/Qualities

- Positive, enthusiastic, flexible, open to working with high school students.
- Professional in manner and articulate as well as responsible and dependable.
- High level of energy and sociability.
- Great speaking skills.
- Exceptional math and writing ability.
- Proven ability to work independently, yet collaboratively across multiple disciplines and functions.
- Familiarity with standardized tests and preparation for such exams.

Required Education

- B.S. or B.A. Degree is required.
- Must demonstrate an aptitude for SAT/ACT test questions.
- Full Training in a SAT/ACT Instructional Program.
- Strong aptitude in math and/or critical reading/writing.

Leadership Program

Leadership training for youth is typically designed to empower young people to take a leadership role in their schools and communities, while developing their personal leadership skills.

Role

A Leader a person who has a vision, a drive and a commitment to achieve that vision, and the skills to make it happen.

Responsibilities

- Set and achieve business goals.
- Solve problems and make decision.
- Set priorities.
- Focus and concentrate.
- Set an example.
- Work with students to develop ideas for a team project
- Help student implement projects based on the ideas they developed.

Salary

Part Time \$20.00 per hour

Required Skills/Qualities

- A leader is a person who has a vision, a drive and a commitment to achieve that vision, and the skills to make it happen.
- A leader has a vision. Leaders see a problem that needs to be fixed or a goal that needs to be achieved.
- A leader is a good communicator by being able to talk to people of different personalities and understand what motivates them.
- A leader has exceptional listening skills and influence over his/her peers/employees/co-workers.
- A leader is positive and encourages and rewards people and makes you want to do it and do it right.
- A leader is not a negative person and doesn't waste time and effort telling everyone what they're doing wrong.
- A leader has integrity. People have to believe that you are pursuing your dream because it's the right thing to do, not just because you are ego driven.
- A leader is a people person and understands the differences that make people unique and is able to use those individual skills to achieve the goal.

Required Education

Experience in working with people.

Tutorial Program

Role

Tutors seek to help others understand and learn various academic subjects. They must be patient and understanding, as well as be able to assist, evaluate, motivate, develop and integrate their students in learning.

Responsibilities

- Tutors are responsible for assisting students with their academic studies and help them improve their grades and performances on exams and tests.
- Tutors can either be provided by an educational institution or hired privately by a student or the student's parents. Some students are required to work with tutors because of academic

troubles, while others choose to work with them on their own accord to improve their academic standing.

- Tutors are responsible for assisting students in achieving a better understanding in a specific subject.
- Tutors will present the information in a way that students can understand, and will help them develop confidence in themselves and a positive attitude toward school.
- Tutors will provide students with the necessary skills, so that they can continue academic success.

Salary

Part Time \$20.00 per hour

Required Skills/Qualities

- Tutors must be responsible and dependable, because the students they work with count on them to help improve their academic situation.
- Tutors and students often meet outside of school, and it is important that tutors show up on time and stay committed to their students.
- Tutors should want to help others reach academic achievement, and show a proficiency in a particular subject.
- Tutors should have patience when dealing with students, who have a hard time grasping a subject or have developed a negative attitude towards school.
- Tutors should be well organized to keep files and records of student's progress.

Required Education

2 to 4 years of experience.

Financial Assistance Program

Role

A program that provides and teaches the youth in the community about financial resources available to assist them in their education.

Scholarships an award of [financial aid](#) for a student to further their education. Scholarships are awarded on various criteria, which usually reflect the values and purposes of the donor or founder of the award. Scholarship money is not required to be repaid.

Grants a non-repayable funds [disbursed](#) by one party (grant makers), often a government department, corporation, foundation or trust, to a [recipient](#), often (but not always) a nonprofit entity, educational institution, business or an individual.

Student Loans: designed to help students pay for university tuition, books, and living expenses. It may differ from other types of loans in that the interest rate may be substantially lower and the repayment schedule may be deferred while the student is still in education.

Private Student Loans a financing option for [higher education](#) in the United States that can either supplement or replace federally guaranteed loans such as [Stafford loans](#), [Perkins loans](#) and [PLUS loans](#).

PLUS Loan a [student loan](#) offered to parents of students enrolled at least half time in eligible programs at participating and eligible [post-secondary](#) institutions or graduate and professional students at participating and eligible postsecondary institutions.

Internship a system of on-the-job training for [white-collar](#) and professional careers. Internships for professional careers are similar to [apprenticeships](#) for trade and vocational jobs. Although interns are typically college or university students, they can also be high school students or post-graduate adults.

Creative Writing Program

Role

- To teach creative writing to students who wish to write poetry, fiction, non-fiction, and memoirs and play writing.
- Create a weekly curriculum.
- Review student writing.
- Work with students in their writing weaknesses.

Responsibilities

The creative writing classes will be held weekly. Each week the student will be given a topic to write about which will be read during the next class. The writings will be critiqued by the student's peers and the instructor will go over the writings to help in the areas where the student is weak.

Salary

Part Time \$20.00 per hour

Required Skills/Qualities

- Hands-on experience working as teacher expediting written skills.
- Remarkable knowledge of expediting writing talents through motivation.
- Outstanding knowledge of written skills.
- Excellent verbal, listening, and written communication skills.
- Excellent organizational skills.

Required Education

B.A. in English or 4 years writing experience.

Budget

Item	Quantity	Cost	Total	Comments
Materials				
Stationary				
Pens				
Space				
Computers				
Ink				
Printers				
Notebooks				
Textbooks				



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C.O.R.E. AFFECT: Boys Program

Introduction

This C.O.R.E. program has been put in place to prepare young men for a successful future while dealing with the challenges of everyday life.

Young men will be paid \$20 per session and will meet Saturdays from 10am to 1pm for total of 5 sessions before graduation/completion of orientation.

Course of Study

The Leaders that paved the way: In order to understand where you are going you must understand where you came from and one of the best ways to do so is to study the trail blazers that came before you.

The Power of Writing and Speaking: In order to be effective in life you must be able to convey your point of view to the masses in written form and speech.

Entrepreneur vs. Being an employee: Society has two types of people, individuals who work for themselves and individuals who work for others. We will study the extreme difference between the two.

The Criminal Justice System: There are more black men under control of the criminal justice system today than were enslaved in 1865.

Acceptance Criteria

The young men are required to write a 400 to 500 word essay stating why they would like to enter the C.O.R.E. program, which area(s) of focus are they most interested in learning about, and how they would like to have their life positively impacted by the program, and a brief description of themselves along with their future goals.

The essay must be typed, and single spaced. It must include the young men's name, address, telephone number, teacher's name, and parent's name.

After graduation/completion of orientation C.O.R.E. will retain its relationship with not only the young men but their parents as well and serve as an assistant to the family, and guide the young men through high school, college and beyond.

Note personal Responsibility is the most noteworthy theme of The C.O.R.E. Program.

Any individuals who wish to work with C.O.R.E. in a volunteer or employment capacity must submit to a criminal background check by law.



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C.O.R.E. AFFECT GIRLS

Introduction

The C.O.R.E. girls program is designed to mentor young women ages of 14-17. The foundation of this program is “I am my sister’s keeper, when I see you I see a reflection of myself.”

Purpose

The purpose of this program is to form a bond between the Big Sister and Little Sister. The sisters will share, form a relationship with each other, and if they are willing they can confide in one other as well as give advice. The key component of the Big Sister’s program is to guide, empower, confide, uplift, and teach a learning process to the Little Sister that will help them in their daily lives. The Big Sisters ages 18 and up must fill out an application form to see if they are qualified for the mentorship program.

Program in Detail

1. **Confidence Building-** Young women will talk about insecurities as well as how to deal with them. The sisters will share one thing that they are insecure about and share one thing that they feel confident about themselves. In this exercise it will teach them that everyone has insecurities and they should not feel ashamed about their insecurities.
2. **My Body is My Temple-** In this lesson the sisters will learn about the female body, and how to properly take care of it. There will be awareness sessions regarding STD’s, STI’s, AIDS, HIV, pregnancy, and contraceptives. This exercise will inform the sisters of how to prevent or take care of these situations, and also how to be aware, and be informed about the female body.
3. **Life Plans-** In this exercise we will discuss planning and budgeting. The sisters will learn how to plan their own wedding in detail as well as budgeting, the importance of staying on budget, about the use of credit cards, loans, and understand that cash is king. They will also have the opportunity to create a plan and budget for other ideas of their choosing.
4. **College Life/After College Life-** For these lessons the big sisters who attended college will share their college experience with their little sisters along with their

after college experience. The big sisters will share the names of their colleges, and their degrees. There will be discussions on choosing the right college/university, ways to pay for college, internships, and getting jobs/careers after college.

5. Let's Talk Girl Talk!- In this particular lesson we will discuss relationships, dating, interview tips, proper etiquette, prom etiquette, clothing (casual dress, business attire, and formal attire), fashion, make-up application, hair care, and what women inspires them.

Final Project at the end of the program the sisters will write a 1 page minimum essay about their experience in the mentorship program, did you learn anything from your sister? (**Explain**), and how did your sister motivate you? (**Explain**)

Operational Hierarchy

Program Coordinator

Required Education

B.S.

Role of the Program Coordinator

- Create curriculum for programs
- Recruit and interview applicants for Big Sister positions
- Recruit Little Sisters
- Conduct one on ones with Little Sisters
- Pair Big Sisters with Little Sisters
- Prepare notes from essays
- Conduct Bi-Weekly meeting with Big Sister's for assessment of Little Sisters
- Conduct Monthly meetings with Little Sister's for assessment of the Big Sisters

Salary

\$30,000 per year

Budget

Item	Quantity	Cost	Total	Comments
Materials				
Stationary				
Pens				
Space				
Computers				
Ink				
Printers				
Notebooks				
Textbooks				



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C.O.R.E Affect: Girls Program Sample Application Form

This application form is for the “Big Sisters” taking part in the C.O.R.E Affect Girls Program **“I Am My Sister’s Keeper, When I See You I See a Reflection of Me.”**

Name:

Age:

Contact Information

Address:
Phone Number:
E-mail:

Education Information

What is the highest level of your education?

What is the name of your college/university?

Did you graduate?

What is your major?

What is your GPA? (Optional)

List of extracurricular activities/other organizations you are affiliated with

Credentials: List 3 character references with a minimum of 3 recommendations excluding parents. Please List their information below.

- Name:

- Phone Number:

- E-mail:

- Affiliation:

- Name:

- Phone Number:

- E-mail:

- Affiliation:

- Name:

- Phone Number:

- E-mail:
- Affiliation:

Personal Information

What are your strengths and how can they help with the mentorship program?

How much time are you willing to give for the mentorship program?

How could your input help the mentorship program? Explain in 2 paragraphs



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C.O.R.E. LIFE

Introduction

C.O.R.E Life is the Creative Arts and Sports, Health and Fitness division of C.O.R.E. The Creative Arts programs will help to develop the creativity of our participants through Poetry, Singing, Dance, Acting, Music, Drawing, Painting, and Sculpting. And the Sports, Health and Fitness division will provide programs that will enrich the overall wellness of our participants.

Creative Arts Division

The Creative Arts Department will work on developing the skills of our students who may be interested in Poetry, Singing, Dance, Acting, Music, Drawing, Painting, and Sculpting.

Following are the requirements for working in the Creative Arts Division

Organizational Hierarchy

Role	Responsibilities	Salary	Required Skills	Required Education
Dance Instructor Part-Time	Teach different styles of Dance, Liturgical, Hip Hop, Modern, Jazz, African, Latin. Prepare students for the annual showcase of their talents.	\$20.00 per hr.	Ability to teach the various forms of dance. Organizational Skills	B.A. in Dance or 4 years' experience.
Music Teacher Part Time	Teach Vocal, Piano, Drums, Guitar, and Bass Prepare students for the annual showcase of their talents.	\$20.00 per hr.	Ability to teach various musical instruments. The ability to give vocal lessons.	B.A. in Music or 4 years' experience.
Art Teacher.	Design an art program	\$20.00	The ability to	B.A. in Art or 4

Part-Time	age specific in various forms of art. Prepare students for the annual showcase of their talents.	per hr.	teach various forms of art.	years' experience.
Drama Teacher Part-Time	Design a drama department age specific to teach various forms of drama techniques. Prepare students for the annual showcase of their talents.	\$20.00 Per hr.	The ability to teach dramatization, acting, and improvisation.	B.A. in Drama or 4 years' experience.

Program Design

Dance Department

Beginners and Advanced

- African Dance Classes- Ages 5-9, 10-15, 16-21, Adult Classes, 22-and up.
- Liturgical Dance Classes- Ages 5-9, 10-15, 16-21, Adult Classes, 22-and up.
- Jazz Dance Classes- Ages 5-9, 10-15, 16-21, Adult Classes, 22-and up.
- Latin Dance Classes- Ages 5-9, 10-15, 16-21, Adult Classes, 22-and up.
- Classical Dance Classes- Ages 5-9.
- Hip Hop- Ages 5-9, 10-15, 16-21, Adult Classes, 22-and up.

Music Department

Beginners and Advanced

- Vocal Classes- Ages 5-9, 10-15, 16-21, Adult Classes, 22-and up.
- Piano Classes- Ages 5-9, 10-15, 16-21, Adult Classes, 22-and up.
- Drum Classes- Ages 5-9, 10-15, 16-21, Adult Classes, 22-and up.
- Guitar Classes- Ages 5-9, 10-15, 16-21, Adult Classes, 22-and up.
- Bass Guitar Classes- Ages 5-9, 10-15, 16-21, Adult Classes, 22-and up.
- Choir/Chorus- Ages 5-9, 10-15, 16-21, Adult Classes, 22-and up.
- Rap- Ages 5-9, 10-15, 16-21, Adult Classes, 22-and up.
- Media/Music Production-Learning how to do music editing, creating tracks, audio engineering and videography - Ages 5-9, 10-15, 16-21, Adult Classes, 22-and up.

Arts Department

Beginners and Advanced

- Beginning Art Classes- Ages 5-9, 10-15, 16-21, Adult Classes, 22-and up.
- Intermediate Art Classes- Ages 5-9, 10-15, 16-21, Adult Classes, 22-and up.

Drama Department

Beginners and Advanced

- Acting Classes- Ages 5-9, 10-15, 16-21, Adult Classes, 22-and up.
- Poetry- Ages 5-9, 10-15, 16-21, Adult Classes, 22-and up.
- Spoken Word- Ages 5-9, 10-15, 16-21, Adult Classes, 22-and up.
- Plays/Dramatizations- Ages 5-9, 10-15, 16-21, Adult Classes, 22-and up.

- Creative Writing-Plays, Poetry, Training in Copyright Laws, Short Stories- Ages 5-9, 10-15, 16-21, Adult Classes, 22-and up.

There will be an annual talent show that will showcase the individuals that participate in the various departments. (This will be a fundraising event)

Budget

Item	Quantity	Cost	Total	Comments
Materials				
Stationary				
Pens				
Office Space				
Computer	1	800.00	800.00	
Ink	20	19.98	399.60	
Printers	1	120.00	120.00	
Cables	30	50.00	1,500.00	Prices to be Negotiated
Keyboards	4	1,500.00	6,000.00	Prices to be Negotiated
Drums/With Hardware	4	800.00	3,200.00	Prices to be Negotiated
Bass Package	4	705.00	2,820.00	Prices to be Negotiated
Guitar Package	4	450.00	1,800.00	Prices to be Negotiated
Microphones	6	100.00	600.00	Prices to be Negotiated
Microphone Stands	10	80.00	800.00	Prices to be Negotiated
Amplifier/Keyboard	4	445.00	1780.00	Prices to be Negotiated
Speakers	2	275.00	550.00	Prices to be Negotiated
Cordless Microphones	3	400.00	1,200.00	Prices to be Negotiated
Seats/Drum Sticks	8	71.00	568.00	Prices to be Negotiated
Microphone 8 Channel Preamp	1	2,500.00	2,500.00	Prices to be Negotiated
Keyboard Stands	4	60.00	240.00	Prices to be Negotiated
MP3 Players	4	50.00	250.00	Prices to be Negotiated

Sports Division

Following are the requirements for working within the C.O.R.E. Life Sports Division

Organizational Hierarchy

Role	Responsibilities	Salary	Required Skills	Required Education
Basketball Coach- Male/Female Part-Time	Design and Implement a Female and Male Basketball Team. Work with the Community to Create a League	\$20.00 per hr.	The ability to organize, to teach basketball, sportsmanship, and leadership skills	B.A. in Physical Ed or 4 years' experience.
Baseball Coach- Male/Female Part Time	Design and Implement a Female and Male Softball Team Work with the Community to Create a League	\$20.00 per hr.	The ability to organize, to teach softball, sportsmanship, and leadership skills	B.A. in Physical Ed. or 4 years' experience.
Volleyball Coach- Male Female Part-Time	Design and Implement a Female and Male Volleyball Team Work with the Community to Create a League	\$20.00 per hr.	The ability to organize, to teach volleyball, sportsmanship, and leadership skills	B.A. in Physical Ed or 4 years' experience.
Double Dutch Coach	Design and Implement a Female and Male Double Dutch Team	\$20.00 Per hr.	The ability to organize and teach Double Dutch team	B.A. in Physical Ed or 4 years' experience

Program Design

Programs

Basketball

- Beginners Basketball Training- Ages 5-9, 10-15, 16-21, 22-and up.
- Intermediate Basketball Training- Ages 5-9, 10-15, 16-21, 22-and up.
- Advanced Basketball Training- Ages 16-21, Adult Classes, 22-and up.

Softball

- Beginners Base Ball Training- Ages 5-9, 10-15, 16-21, 22-and up.
- Intermediate Base Ball Training- Ages 5-9, 10-15, 16-21, 22-and up.
- Advanced Base Ball Training Ages 16-21, 22-and up.

Volleyball

- Beginners Volleyball Training- Ages 5-9, 10-15, 16-21, 22-and up.
- Intermediate Volleyball Training- Ages 5-9, 10-15, 16-21, 22-and up.
- Advanced Volleyball Training- Ages 5-9, 10-15, 16-21, 22-and up.

Double Dutch

- Beginners Double Dutch Training- Ages 5-9, 10-15, 16-21, 22-and up.
- Intermediate Double Dutch Training- Ages 5-9, 10-15, 16-21, 22-and up.
- Advanced Double Dutch Training- Ages 5-9, 10-15, 16-21, 22-and up.

Coaches will coordinate and develop a Basketball, Baseball, Volleyball, and Double Dutch Teams that will be age specific. (There will be an annual tournament as a fundraiser)

Budget

Item	Quantity	Cost	Total	Comments
Office Space				
Gym				
Materials				
Pen				
Stationary				
Computers	1	800.00	800.00	
Ink	20	19.98	399.60	
Printers	1	120.00	120.00	
Basketballs	6	35.00	210.00	
Softballs/Bucket	1	70.00	70.00	
Baseball Bats	6	25.50	153.00	
Baseball Gloves/Left & Right Handed	5	28.00	140.00	
Volleyballs	6	32.00	192.00	
Volleyball Net System	1	4,200.00	4,200.00	
Pumps	4	22.00	88.00	
Double Dutch Rope	10	17.00	170.00	

Fitness Division

Following are the requirements for working within the C.O.R.E. Life Fitness Division

Organizational Hierarchy

Role	Responsibilities	Salary	Required Skills	Required Education
Exercise Instructors-Part-time	The ability to design and develop and Fitness division that will consist of Zumba, Cardio, Yoga	\$20.00 per hr.	The ability to develop and teach different styles of	.B.A. in Physical Ed or 4 years' experience

	and Aerobic classes.		exercises.	
Nutrition Instructors	The ability to design and develop a nutrition program that will address proper diet, diabetes, high blood pressure, and high cholesterol.	\$20.00 per hr.	Certified in Nutrition	B.S. in Health or Certification in Nutrition
Health Awareness Instructor	The ability to design and implement a health awareness program that will address the issues of sexually transmitted diseases, drug and alcohol abuse, HIV/AIDS and the dangers of prescription medications.	\$20.00 per hr.	Certified in Health Education	B.S. in Health or Certification in Health
		.		.

Program Design

Programs

Exercise Classes

- Zumba- Ages 5-9, 10-15, 16-21, 22-and up.
- Yoga- Ages 5-9, 10-15, 16-21, 22-and up.
- Aerobics- Ages 5-9, 10-15, 16-21, 22-and up.
- Step- Ages 5-9, 10-15, 16-21, 22-and up.
- Pilates- Ages 5-9, 10-15, 16-21, 22-and up.
- Self Defense-Martial Arts, Boxing Conditioning, Self Defense Techniques- Ages 5-9, 10-15, 16-21, 22-and up.

Nutrition Classes

- Diet- Ages 5-9, 10-15, 16-21, 22-and up.
- Diabetes- Ages 9-15, 16-21, 22-and up.
- High Blood Pressure- Ages 16-21, 22-and up.
- Cholesterol- Ages 16-21, 22-and up.
- Eating Disorders- Ages 11-15, Ages 16-21, 22-and up.

Health Awareness

- Sexually Transmitted Diseases- Ages 10-15, 16-21, 22-and up.
- Drugs and Alcohol Awareness- Ages 10-15, 16-21, 22-and up.
- HIV/AIDS Awareness- Ages 10-15, 16-21, 22-and up.
- Dangers of Prescription Medications- Ages 10-15, 16-21, 22-and up.
- Pregnancy and Contraceptives- Ages 10-15, 16-21, 22-and up.

Teachers will coordinate and develop Exercise Classes, and a Nutrition Program that will be age specific. (There will be an annual health seminar and Nature Trip to Bear Mountain State Park, along with an Annual Walk-A-Thon which will be a fundraising event)

Budget

Item	Quantity	Cost	Total	Comments
Materials				
Stationary				
Pens				
Office Space				
Space-Gym				
Computers	1	800.00	800.00	
Ink	20	19.98	399.60	
Printers	1	120.00	120.00	
1-10lb Dumbbells	1	180.00	180.00	
Step Equipment	20	110.00	2200.00	
Training Timers	20	18.00	180.00	
Exercise Balls	4	43.00	172.00	
Yoga Mats	20	30.00	600.00	
MP3 Players	5	50.00	250.00	



C.ommunity **O**.rganization **R**.eliable for **E**.veryone

*P.O. Box 847
Bronx, NY 10455
914-567-1657*

C.O.R.E. BELIEF

Introduction

C.O.R.E Belief is the spiritual entity of C.O.R.E. that supports a positive belief system from a multi-faith and multi-cultural perspective. Individuals will be allowed to pursue their spiritually from within their own religious traditions and also have the opportunity to learn about other religious traditions.

Spiritual Transformational Programs

Provided By A Designated Spiritual Leader

The role of the Spiritual Leader is to teach religious tolerance, diversity, individual responsibility and basic morality.

Responsibilities of the Spiritual Leader

- To create programs that teaches religious diversity and tolerance.
- To create programs that teaches individuals about different religious traditions.
- To implement an annual religious summit with individuals from different religious traditions.
- To create programs geared toward individual transformation and morality. What are you responsible for in life? How does your faith affect that?
- To create a weekly religious instruction program based on an individual's religious tradition.

Required Skills/Qualities for Spiritual Leaders

- Interested and willing to help others.
- The ability to dedicate your time and mental energy to individuals/being consistent and reliable.
- The ability to challenge assumptions and statements individuals may make.
- The ability to offer broad perspectives and draw appropriately from experience.
- The ability to advise on what you know and admit the things you do not know.
- The ability to encourage individuals in their spiritual journeys.
- Respect Confidentiality and being nonjudgmental.
- Competent in key monitoring skills including, listening, questioning, and facilitating.
- The ability to advise and not dictate.

Required Education

MA, M.Div. or Certification in a Specific Religion

Agenda for starting the first Religious

- Outline a brief description of the programs.
- Discuss ground rules including what is and is not appropriate to discuss.
- Outline the schedule for religious instruction.
- Discuss confidentiality. What is to be kept and where do we draw the line or what is to be shared.

The Mentoring Meeting Summary

- Establish a relaxed, yet business like atmosphere.

Salary

Pending

Budget

Item	Quantity	Cost	Total	Comments
Materials				
Stationary				
Pens				
Space				
Computers				
Ink				
Printers				
Notebooks				
Textbooks				



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*P.O. Box 847
Bronx, NY 10455
914-567-1657*

C.O.R.E. ENLIGHTENMENT

Introduction

C.O.R.E Enlightenment is intended to vet new projects for CORE and seek out beneficial partnerships.

Provided By A Designated Coordinator

The role of the Enlightenment Coordinator is to ensure that the programs for CORE keep up with the current trends and issues associated within the community to ensure new programs are created as needed.

Responsibilities of the Enlightenment Coordinator

- To keep up to date research of the community demographics
- Research the current trends in the community
- Attend community meetings regarding education, community development, and housing.
- Organize and host community forums, to ensure our programs are current and in line with the community needs.
- To develop partnerships with community organizations that can assist our constituency.
- Create a database for community contacts.
- Work with all CORE Directors to ensure CORE programs stay current.

Required Skills/Qualities for Mentors

- Proficient in Excel
- Proficient in Word
- Ability to do Research Data
- Communication Skill
- Writing Skills.
- Ability to construct reports

Required Education

B.S. in Business Administration, or Accounting

Salary

\$50,000 per year

Budget

Item	Quantity	Cost	Total	Comments
Materials				
Stationary				
Pens				
Space				
Computers				
Ink				
Printers				
Paper				

P.O. Box 847
Bronx, NY 10455
914-567-1657

C.O.R.E. HEALTH PARTNERSHIPS

Introduction

C.O.R.E. Health Partnerships are agencies that will help us with the medical needs of our constituents.

Organizational Hierarchy

Role	Responsibilities	Salary	Required Skills	Required Education
Partnership Coordinator	.To work with healthcare agencies to establish partnerships for our constituents. Help constituents understand what documentation they might need to obtain medical care. Contact organizations from the directory that was created. Keep the organization directory updated.	\$20.00 per hour	Excellent Communication Skills Excel Word	Associates Degree or 4 Years' Experience working with agencies

Budget

Item	Quantity	Cost	Total	Comments
Materials				
Stationary				
Pens				
Office Space				
Space				
Computers				
Ink				
Printers				



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*P.O. Box 847
Bronx, NY 10455
914-567-1657*

C.O.R.E. Strength

Introduction

C.O.R.E. Strength is the fundraising and marketing division of C.O.R.E., which is an organization dedicated to improving urban communities through education, the arts, and activism.

HR and administrative guidelines associated with the operations of C.O.R.E. Strength are detailed in the overall governance documentation for C.O.R.E.

Fundraising

Following are the requirements for fundraising within C.O.R.E. Strength;

Organizational Hierarchy

Role	Responsibilities	Salary per year	Required Skills	Required Education
Director of Fundraising	Develops fundraising strategies and oversees all aspects of fundraising programs. Creates fundraising goals and solicits funds to meet these goals. Identifies new donor bases and organizes initiatives to solicit funding. Requires a bachelor's degree in a related area and at least 10 years of experience in the field. Familiar with a variety of the field's concepts, practices, and	\$75,000	Organization skills, communication (Written and verbal), management skills, Creativity.	B.A., Business Administration

	<p>procedures. Relies on extensive experience and judgment to plan and accomplish goals. Performs a variety of tasks. Leads and directs the work of others. A wide degree of creativity and latitude is expected. Typically reports to top management.</p>			
Fundraising Specialist	<p>Coordinates fundraising strategies and is responsible for most aspects of fundraising programs. Assists in the development of fundraising goals and solicits funds to meet these goals. Responsible for helping to identify new donors and organizes initiatives to solicit funding. May assist in developing major gift opportunities and writing grant proposals. May require a bachelor's degree in area of specialty and 2-4 years of experience in the field or in a related area. Familiar with standard concepts, practices, and procedures within a particular field. Relies on experience and judgment to plan and accomplish goals. Performs a variety of tasks. Works under general supervision. A certain degree of creativity and latitude is required. Typically reports to a supervisor or manager.</p>	\$50,000	<p>Organization skills, communication (Written and verbal), knowledge of MS Office suite.</p>	B.A., Business Administration
Fundraising Specialist	<p>Coordinates fundraising strategies and is responsible for most aspects of fundraising programs. Assists in the development of fundraising goals and solicits funds to meet these goals. Responsible for helping to identify new donors and organizes initiatives to solicit funding. May assist in developing major gift opportunities and writing grant proposals. May</p>	\$50,000	<p>Organization skills, communication (Written and verbal), knowledge of MS Office suite.</p>	B.A., Business Administration

	<p>require a bachelor's degree in area of specialty and 2-4 years of experience in the field or in a related area. Familiar with standard concepts, practices, and procedures within a particular field. Relies on experience and judgment to plan and accomplish goals. Performs a variety of tasks. Works under general supervision. A certain degree of creativity and latitude is required. Typically reports to a supervisor or manager.</p>			
Event Coordinator	<p>Manages the strategy and planning of meetings and special events for an organization. Coordinates all amenities and accommodations at the event. Monitors and controls event budgets and negotiates all necessary contracts. May require a bachelor's degree in area of specialty and at least 5 years of experience in the field or in a related area. Familiar with a variety of concepts, practices, and procedures within a particular field. Relies on extensive experience and judgment to plan and accomplish goals. Performs a variety of tasks. A wide degree of creativity and latitude is required. Leads and directs the work of others. Typically reports to a head of a unit/department.</p>	\$60,000	Minimum 5 years' experience coordinating events.	B.A., Business Administration
Grant Writer	<p>Develops resources, researches funding sources, and writes proposals to a variety of organizations. Prepares contract proposals and may administer major contracts. Also may negotiate contractual provisions with potential partners. Requires a bachelor's degree in a related area and at least 3</p>	\$50,000	Minimum 3 years' experience writing grant applications with successful results	4 year college degree

	years of work experience. Has knowledge of standard concepts, practices, and procedures within a particular field. Relies on limited experience and judgment to plan and accomplish goals. Performs a variety of tasks. Works under general supervision; typically reports to a manager or head of a unit/department.			
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Fundraising Strategy

Tier I

Grass roots fundraising targeted at the community at large;

- Flyers
- Mailers

Tier II

Internet presence

- External website
- Social media

Tier III

Grant applications;

- Government
- Private

Tier IV

Community leader fundraising events;

- Borough
- City
- State

Tier V

VIP events;

- Celebrities
- High ranking political figures

Tier VI

Annual Gala;

- Highlighting C.O.R.E. Life programs
 - ✓ Music
 - ✓ Painting
 - ✓ Sculpting

- ✓ Dance
- ✓ Creative Writing

Annual Concert;

- Featured Artist

Budget

Item	Quantity	Cost	Total	Comments
Materials				
Pamphlets				
Booklets				

Marketing

Following are the requirements for marketing within C.O.R.E. Strength;

Organizational Hierarchy

Role	Responsibilities	Salary	Required Skills	Required Education
Director of Marketing	Directs and oversees an organization's marketing policies, objectives, and initiatives. Conducts market research and develops marketing plans for specific products, services, or business lines. Reviews changes to the marketplace and industry and adjusts marketing plan accordingly. Requires a bachelor's degree with at least 10 years of experience in the field. Familiar with a variety of the field's concepts, practices, and procedures. Relies on extensive experience and judgment to plan and accomplish goals. Performs a variety of tasks. Leads and directs the work of others. A wide degree of creativity and latitude is expected. Typically reports to top management.	\$80,000	Organization skills, communication (Written and verbal), management skills, Creativity.	B.A., Business Administration
Marketing	Responsible for designing, creating, and	\$50,000	Organization	B.A., Business

Specialist	delivering marketing programs to support the growth and expansion of company products and services. Develops sales presentations and provides reports based on information collected such as marketing trends, competition, new products, and pricing. Requires a bachelor's degree in area of specialty and 2-4 years of experience in the field or in a related area. Familiar with a variety of the field's concepts, practices, and procedures. Relies on experience and judgment to plan and accomplish goals. Performs a variety of tasks. A wide degree of creativity and latitude is expected. Typically reports to a supervisor or manager.		skills, communication (Written and verbal),	Administration
Internet Presence Coordinator	Develops and designs interface, front pages, and the tools to navigate a website. Performs unit testing at the page level. Sets code standards and leads code reviews. Reviews specifications and provides time estimates on the development of projects and features. Prioritizes projects and deliverables. Coordinates with writers, producers, and other contributors to the website to ensure consistency in style, tone, and quality of the organization's site. Directs web-based creative work. Develops creative briefs and design concepts to meet the business objectives of the organization. Responsible for establishing creative direction for the entire line of online services, products, and programs. Requires a bachelor's degree in a related area and at least 5 years of experience in the field or in a related area. Familiar	\$75,000	Organization skills, communication (Written and verbal), management skills, Creativity, JAVA, JavaScript, HTML, webpage design platform, database administration.	B.A., Business Administration

	with a variety of the field's concepts, practices, and procedures. Relies on experience and judgment to plan and accomplish goals. Performs a variety of complicated tasks. May direct and lead the work of others. Typically reports to a manager or head of a unit/department. A wide degree of creativity and latitude is expected.			
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Marketing Strategy

Tier I

Grass roots marketing targeted at the community at large;

- Flyers
- Mailers

Tier II

Internet presence

- External website
- Social media

Tier III

Community activism;

- Borough
- City
- State

Tier IV

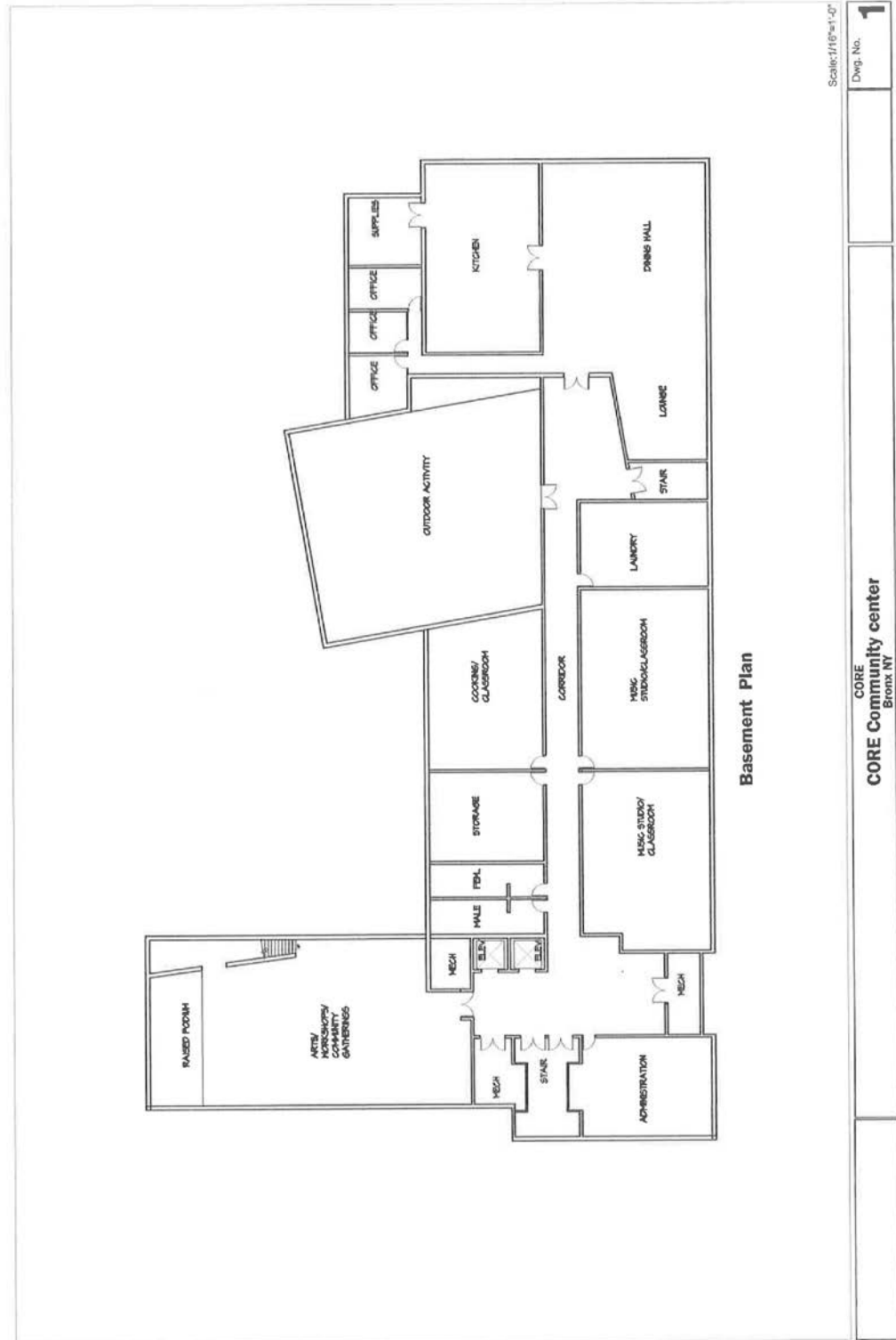
Attendance of VIP events;

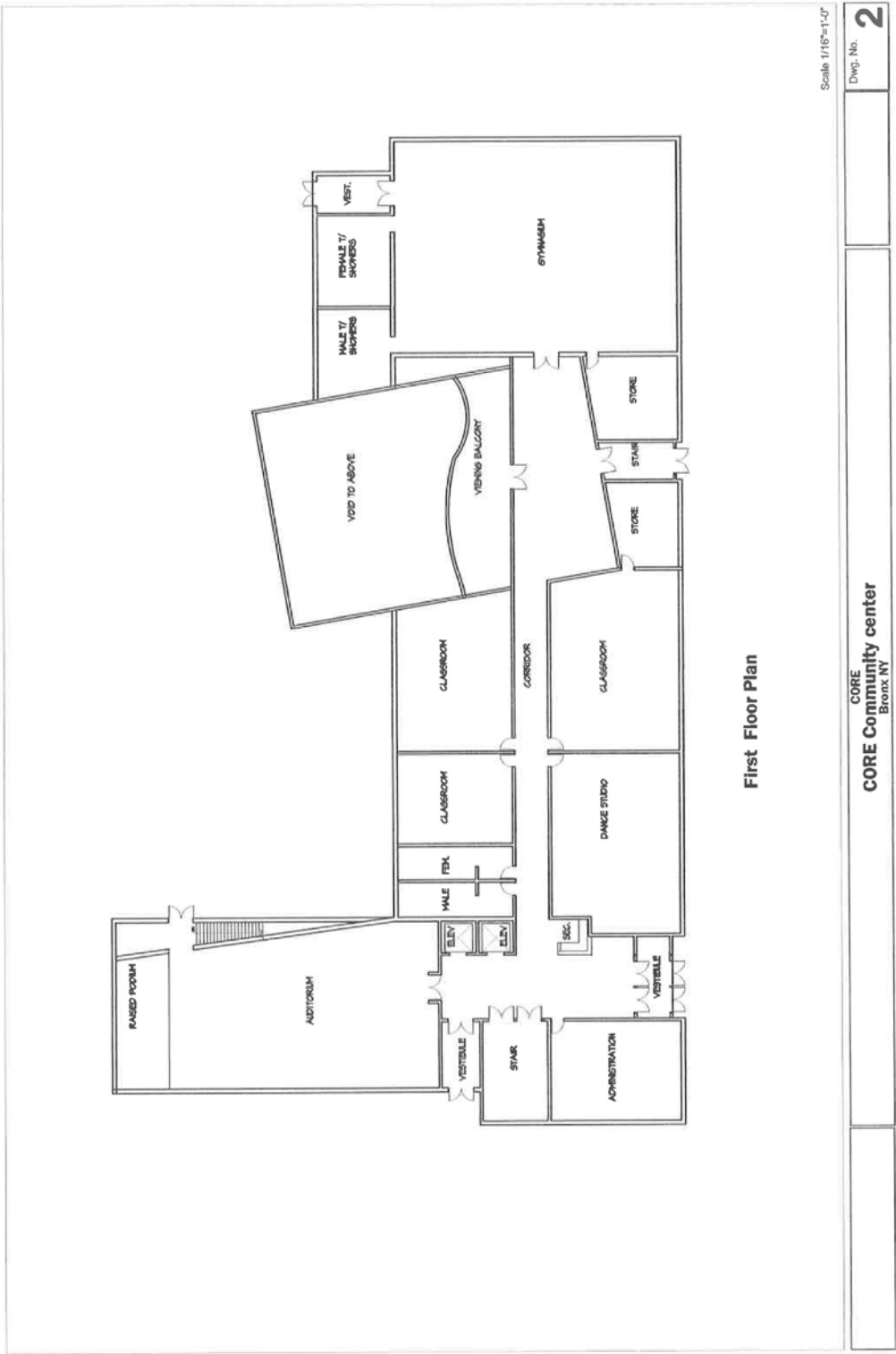
- Celebrities
- High ranking political figures

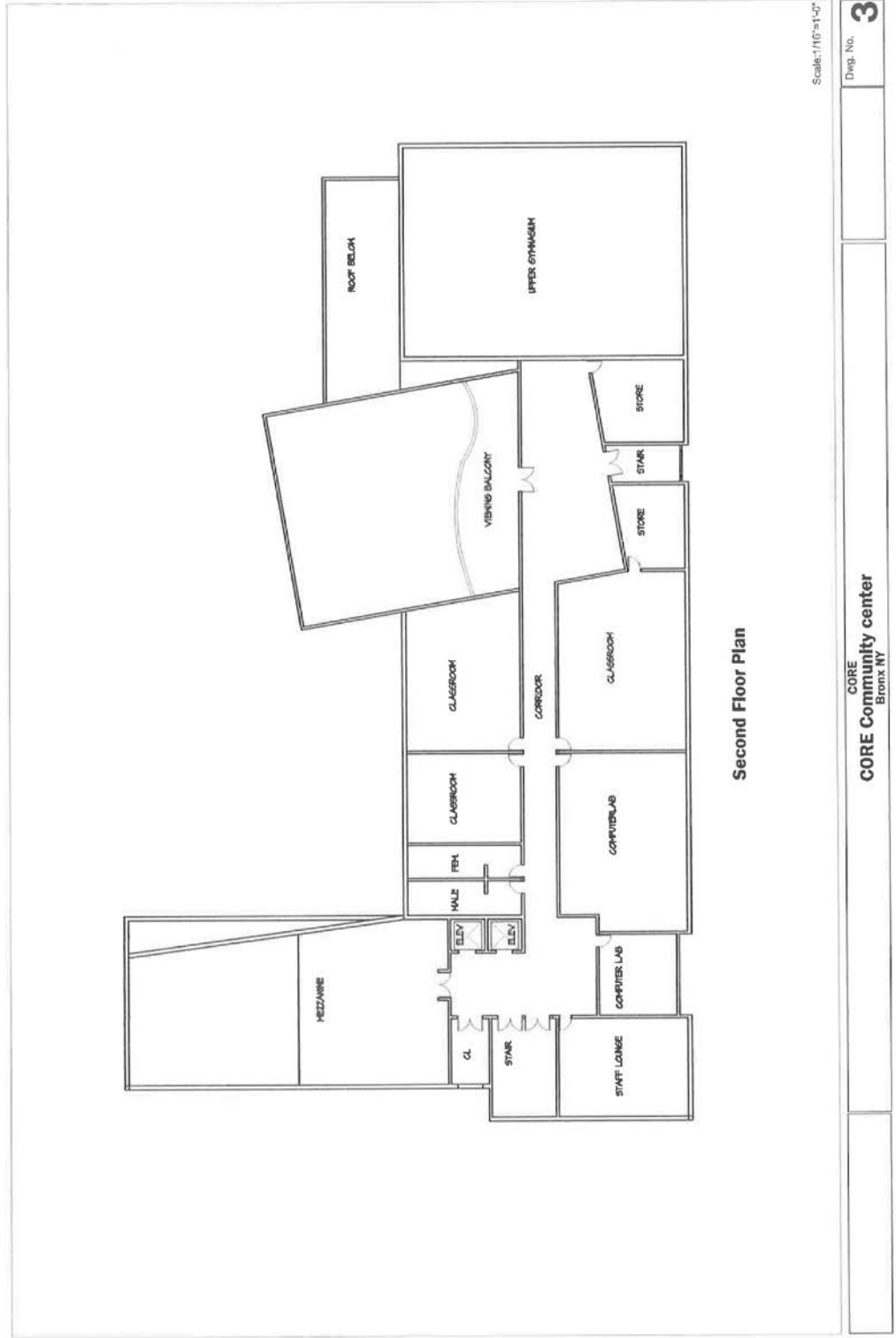
Budget

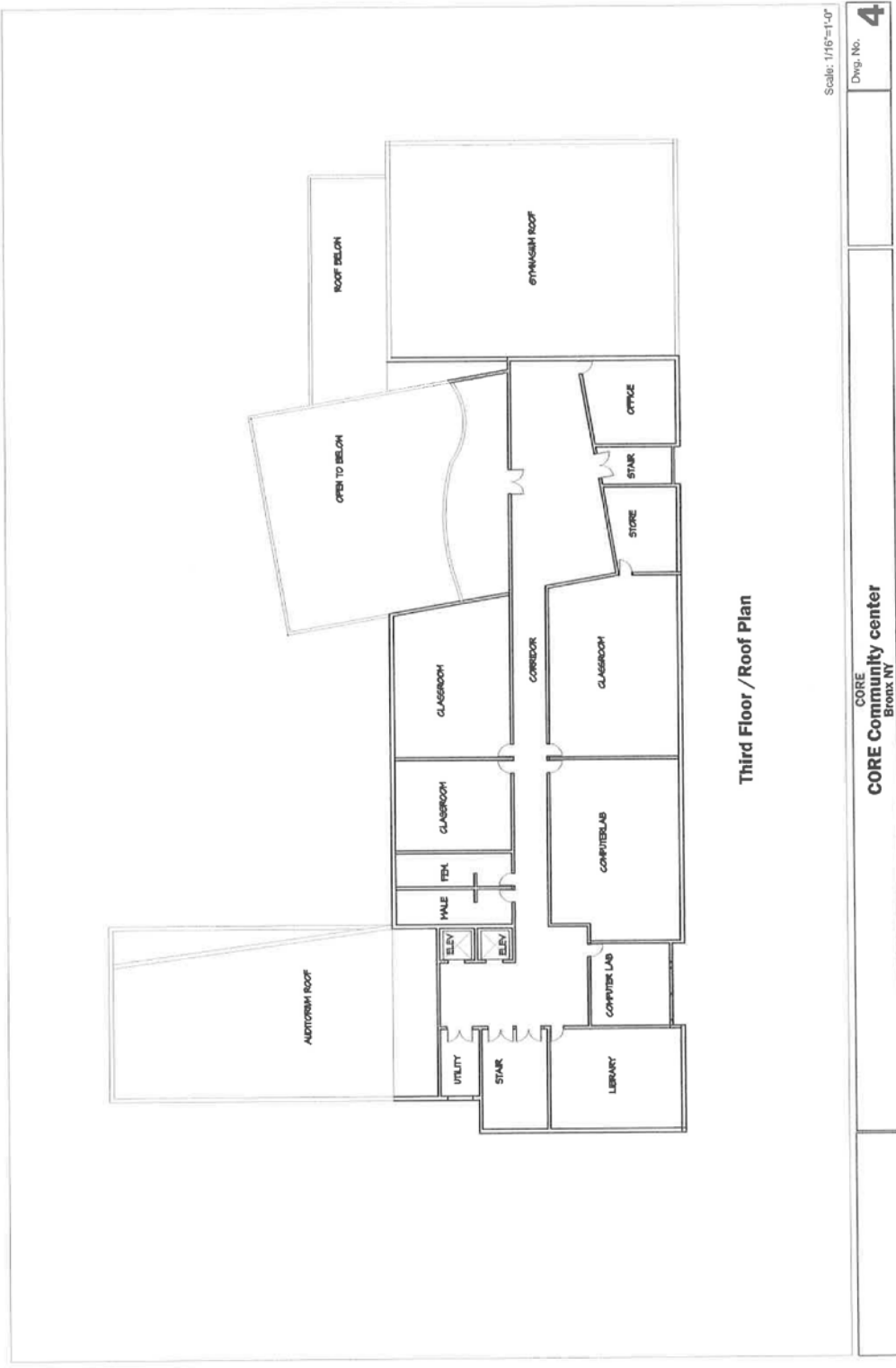
Item	Quantity	Cost	Total	Comments
Materials				
Stationary				
Pens				
Office Space				
Space				
Computers				
Ink				
Printers				

Draft of Community Center









CORE CORE Community center Bronx, NY		Dwg. No.	4
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March 16, 2013

Dear Pastor Lang,

I have read through the draft of the CORE programs. I think every branch of CORE has the foundations to provide the youth with a place to develop their talents, to discover more about themselves, and to be able to give back to their community.

Working with you has been a pleasure. I appreciate the emphasis you put on ensuring that the voices of young people are heard, especially in programs that concern us. I strongly anticipate the opening of CORE. The youth of the community will benefit from having this place to call their community center.

Sincerely,

Amari Mitchell

APPENDIX F C.O.R.E PROGRAM DIRECTORY



C.ommunity **O**.rganization **R**.eliable for **E**.veryone

*P.O. Box 847
Bronx, NY 10455
914-567-1657*

C.O.R.E. Program Directory

Introduction

This C.O.R.E. program directory is intended for. . .

Bronx Programs: Table of Contents

Topic	Pag e
Soup Kitchens / Food Pantries	
Free Phones/Bronx works Single Stop Assessment Offices	
Teen Programs / Center for Achieving Future Education (CAFÉ)	
Jill Chaifetz Transfer School (designed for older students, 17-21)	
Arches (justice involved young adults) / Home Instruction for Parents Preschool /	
Youth Workforce & Education Program / Excel Education offers career training	
for youth	
VESID – Vocational Educational Services for Individuals with Disabilities	
New York State Dept. of Labor, Bronx	
Job Readiness and Customer Service –Job Training	
Senior Housing Assistance Program	
Minor Repair Program-Seniors,	
Elder Abuse	
Senior Mental Health Program	
Community Access Inc. Mental Health and Supported Housing	
Immigration Services	
Eviction Prevention	

Homeless Outreach Team –HOT
Living Room / Safe Haven
Family Shelters
Family Shelters cont'd
Employment Assistance – The Doe Fund –Ready Willing and Able- Wild Cat
Housing Placement Assistance
Nutrition Program
Harm Reduction
HIV Prevention
Case Management Services
Health Home- Community Care Coordination
Shelters for Men
Shelters for Men and Women (maternity)
Public Housing Applications
SRO and Short Term Rentals
The Living Room (Showers men and women)
The Gathering Place
Important Hotlines
Bronx Free Health Clinics
Free clothing
Drug Rehabilitation and Treatment Programs
Drug Rehab Cont'd
Project Renewal Medical Van
Columbia Medical Outreach
Dental Services
Legal Aid Society
Single Stop Services- Robin Hood from Legal Aid
Showers & Laundry / Haircuts
Street Sheet Resource

Food Pantries

Missionary Church of Christ

937 Teller Avenue

Bronx, NY 10451

Contact: Maria Gonzalez or Laura Melendez 718 538 2325 Every other Wed/ Sign Paper and Line up

718 588-4545 / Pantry bag distribution Wednesday 9am – 11am

Christ the King Church

141 Marcy Place

Antonio Torres 718 538 5546

Every other Saturday 10am to 12pm Food Pantry

Picture ID Proof of Address and Proof of Income

Andrew Jackson Tenants Association

285 East 156th St

Helen Harris (718) 401 1324

Tuesday and Thursday 1pm - 6pm Food Pantry Once Per Month Only

The Community Kitchen/Food Pantry

2763 Webster Avenue

718 220 4892 Meals: Friday 12pm to 3pm

Saturday and Sunday 12pm to 4pm

Pantry- Monday and Tuesday 5pm to 7pm

For meals and food pantry proof of address: Con Ed bill or copy of lease and picture ID/

Call for appointment

River Watch 1600 Sedgwick Ave.

Bronx, NY

718 299 7117 – Pantry bag distribution Thurs. 2pm-5pm

El Faro 2nd Christian Church

2273 Walton Avenue

Lucila Irizarry 718 563 1491

Every Other Sunday 12pm to 1pm

Food Pantry- Picture ID needed

Iglesia Arca De Salvacion

1983 Jerome Ave, 2nd Floor

Jose Nunez 718 294 4237

Sat at 12pm – No ID

Pantry every two weeks EX: Dec 15, Dec 29th

BronxWorks

Operates a food pantry at the Morris Senior Center twice a month, once for senior citizens and once for the general community:

- On the second Friday of every month, food is distributed to the first 125 seniors.
- On the fourth Friday of every month, food is distributed to the first 125 people in the community.

Tickets are passed out around 9:30 a.m. at the Morris Avenue side entrance to the building. People can then leave and return at 1:30 p.m. Everyone with a ticket is guaranteed a pantry bag.

The food pantry also accepts referrals from local community agencies, clinics, and clergies. Referrals must speak with director Zulma Rodriguez (contact information below) for approval.

For more information, please contact:

Zulma Rodriguez, Program Director

(718) 933-5300

zrodriguez@bronxworks.org

BronxWorks

Morris Senior Center

80 E. 181st St.

Bronx, NY 10453

SOUP KITCHENS

St Ann's Corner of Harm Reduction

310 Walton Avenue 2nd Floor

Bronx, NY 10451

Contact: Sandra Turner

718 585-5544

Must have history of drug abuse-

Intake and assessment at 10am- 11:30am No Later –No ID required

The Salvation Army Bronx Citadel

425 East 159th Street

Bronx, NY 10451

Contact: Captain Elias Golz

718 665-8472 Lunch served 1pm - 2pm Monday, Wednesday, Friday

Morris Senior Center

80 East 181st Street

Isabel Rolon Joaquina Ayala 718 933 5300

Mon – Fri

Breakfast 8:30am to 10am

Lunch 12:00pm to 1:30 pm AGE 60

Suggested Donation 25 cents Breakfast

75 cents Lunch- Proof of Age required

Resurrection and Life

1275 Edward L Grant Highway

Reverend Moses

718 617 2399

Referral Only/ Call Ahead

Sat 9am – 1pm

Food Pantry

FREE PHONES

Save Link Wireless

1800 977 3768

Assurance Wireless

1888 898 4888

Must have one or more of the following:

1. Mailing address
2. Medicaid
3. Food stamps (TANF)
4. Supplemental Security
5. Federal Public Housing
6. Low Income Energy Assistance
7. Social Security # and
8. Household income is at or below poverty guidelines

BronxWorks

A Single Stop Program helps individuals and families improve their economic and social well-being. From toddlers to seniors, we feed, shelter, teach, and support our neighbors to build a stronger community

Walk-in Offices

BronxWorks

Operates offices throughout the borough that offer walk-in and telephone services to help Bronx residents resolve problems. Our offices are staffed by skilled, compassionate professionals who are specialists in housing, government benefits, consumer rights, immigration, senior services, and other matters. All walk-in personnel speak both English and Spanish.

BronxWorks Avenue St. John Office

630 Southern Blvd.

Bronx, NY 10455

(718) 585-4619

mrosa@bronxworks.org

BronxWorks

Burnside Avenue Office

2070 Grand Concourse

Bronx, NY 10457

(718) 731-3114

erodriguez@bronxworks.org

BronxWorks

Bedford Park Office

2925 Grand Concourse

(Entrance on 199th St.)

Bronx, NY 10468

(718) 295-7160

ncruz@bronxworks.org

BronxWorks

Townsend Ave. Office
1477 Townsend Ave.
(Entrance on 172nd St.)
Bronx, NY 10452
(718) 588-3836
mrosa@bronxworks.org

Teen Programs –Bronx Works

After-School, summer Camp & Teen Programs; Early Childhood Learning Center; Out-of-School Youth; Foster Care Prevention; Swimming Pool
BronxWorks Community Center
1130 Grand Concourse
Bronx, NY 10456
718 508-3040

Center for Achieving Future Education (CAFÉ)

The Center for Achieving Future Education (CAFÉ) is a program that helps young people and their families with two critical life stages: the transition from middle school to high school and the transition from high school to college.

CAFÉ guides middle school students and their families through the high school selection and application process. The program holds workshops on high school selection and facilitates visits to high school fairs. It also works closely with students to make sure they are ready to meet the expectations of quality high schools.

CAFÉ also helps high school students prepare for a college career. The program's services include: workshops on all aspects of the college application process (including financial aid); visits to colleges and college fairs; scholarship search help; and individual counseling. BronxWorks staff works diligently to ensure that our youth are ready for college beyond matriculation.

CAFÉ also has an office at Bronx Community College in Butler Hall, Room 201.

For more information, please contact:
Jean Pierre LaCour, Program Coordinator
(718) 508-3042
jlacour@bronxworks.org

BronxWorks Community Center

1130 Grand Concourse
Bronx, NY 10456

Jill Chaifetz Transfer School

778 Forest Ave.
Bronx, NY 10456
For more information, please contact:

Jillian Ireland, Program Director
(718) 402-4183
jireland@bronxworks.org

Jill Chaifetz Transfer School. The Jill Chaifetz Transfer School is a public school designed for older students aged 17 to 21 who have fallen behind academically. Young adults work with dedicated staff to create individual academic plans that put them back on track to graduate with a traditional high school diploma. Students also receive Regents prep, job readiness training, college placement assistance, and the opportunity to participate in paid internships.

The school was founded through a partnership with BronxWorks, the Department of Education, and New Visions for Public Schools. BronxWorks provides academic support and social services to ensure that students succeed in school and are prepared for life after graduation.

Betances Community

547 E 146th St Bronx, NY 10455, 718 585-5040

The Betances Community Center offers teens an exciting variety of activities to explore their interest in a safe space.

Arches

Arches is a curriculum-based group mentoring intervention that helps justice-involved young adults transform the attitudes and behaviors that have led to criminal activity. The program's overarching goal is to help young adults on probation end any further involvement with the criminal justice system. Young adults must be referred to the program by their probation officers.

BronxWorks Community Center

1130 Grand Concourse

For more information, please contact:

Keandra Brown, Program Coordinator

(718) 508-3082

kbrown@bronxworks.org

Home Instruction for Parents of Preschool

Youngsters (HIPPY)

HIPPY is a home-based early childhood development and parent education program. It gives parents the tools to be their children's first teachers and helps prepare 3-5 year olds for success in kindergarten and beyond.

The program offers structured activities that give parents the confidence to engage their children in educational activities, removing language and education barriers.

BronxWorks

Townsend Ave. Office
1477 Townsend Ave.
(Entrance on 172nd St.)
Bronx, NY 10452
Youth Workforce and Education Programs

BronxWorks

Has an education and employment program for out-of-school youth aged 17-24. In addition to our pre-GED and GED prep classes, we also provide job readiness training, job placement help, college access, and other services.

After participants have found work, BronxWorks follows up with the young people to help them retain their jobs.

BronxWorks also provides individual case management services to ensure that participants have the support needed to overcome various obstacles and achieve their goals.

Excel Education and Employment Program

Excel offers career training that exposes youth to a variety of employment options so that they can choose the area that most interests them. In addition, our services prepare young adults for the world of work, helping them to create resumes, prepare for job interviews, gain computer skills, and learn how to manage money.

For those who did not graduate high school, Excel has daily GED classes that combine group and individual instruction to participants in order to obtain their high school equivalency diploma.

For more information, please contact:

Kendall Jenkins, Case Manager
(718) 508-3078
kjenkins@bronxworks.org

VESID-Vocational Educational Services for Individuals with Disabilities

1215 Zerega Avenue
Bronx, NY 10462
Phone: (718) 931-3500 Assessment and Training for former addicts
New York State Department of Labor- Bronx
358 E 149th St
Bronx, NY 10456 7901

Job Readiness and Customer Service Certification Program

The Job Readiness and Customer Service Certification Program provide training and certification in customer service. People who complete the training will be credentialed by the National Retail Federation and will receive job placement assistance.

For more information, please contact:
Stephanie Townsend, Senior Case Manager
(718) 508-3090
stownsend@bronxworks.org

Senior Housing Assistance Program

Bronx Works Morris Senior Center

80 E. 181st St.

Bronx, NY 10453

Bronx Works has a housing specialist dedicated to helping seniors at risk of homelessness. Our housing specialist provides the following types of assistance:

- Mediating disputes with landlords
- Help completing applications for housing subsidy programs
- Help resolving utilities arrears
- Reviewing leases and legal documents
- Help navigating housing court
- Access to public assistance, emergency food sources, legal services, and other help as needed

The Senior Housing Assistance Program is open Monday through Friday, 8 am to 3 pm.

For more information, please contact:

BronxWorks Morris Innovative Senior Center

80 E. 181st St.

Bronx, NY 10453

Rosemarie Archilla

(718) 933-5300

rarchilla@bronxworks.org

Minor Repair Program- Seniors

Bronx Works has a technician who comes to seniors' homes and makes minor home repairs such as putting up window shades, replacing door hinges, fixing leaky faucets, replacing smoke alarm batteries, changing light bulbs, installing shelves, and repairing cabinets. The technician also performs security checks of locks, window gates, peepholes, carbon monoxide detectors, and other safety features to make sure seniors stay safe within their homes.

For more information, please contact:

Maria Rivera, Department Director

(718) 933-5300

Elder Abuse

BronxWorks has a case manager who helps victims of elder abuse in all its forms physical, emotional, verbal, and financial. Our case manager helps seniors get restraining orders, accompanies them to court, and helps get them whatever additional assistance they need. BronxWorks works closely with the police, the Bronx District Attorney's office, and Adult Protective Services.

For more information, please contact:

Sandy DeJesus
(718) 933-5300

Senior Mental Health Program

BronxWorks

Social worker provides group and individual counseling, as well as mental health screenings, at our Morris, Heights, and Roberto Clemente Senior Centers. Group counseling sessions cover topics like depression, isolation, anxiety, stress release, and bereavement.

For more information, please contact:

Maria Rivera, Department Director
(718) 933-5300

BronxWorks Community Center

1130 Grand Concourse

Bronx, NY 10456

Community Access Inc. Bronx, NY

Mental Health/Supported Housing

1710 Vyse Ave, Bronx, NY (917) 477-7280

3462 3rd Ave, Bronx, NY (347) 318-3247

1854 Cedar Ave, Bronx, NY (718) 716-2585

1189 Tinton Ave, Bronx, NY (646) 722-9378

Immigration Services

BronxWorks' immigration services office has an attorney and immigration

Specialists dedicated to providing foreign-born people with legal advice and application assistance.

BronxWorks offers immigrants:

- Help with filing and processing Immigrant Visa Applications
- Assistance with renewing Employment Authorization Cards, Green Cards, and Temporary Protected Status
- Assistance with filing Naturalization and Citizenship applications
- Legal representation before U.S. Citizenship and Immigration Services and the Immigration Court
- English for Speakers of Other Languages (ESOL) classes

- Civics classes
- Counseling on resources for housing, financial, and health needs

Additional Services for Immigrants

Our BronxWorks Employment Center offers help obtaining documents to work legally and special job training programs for immigrants.

Immigrant families with young children also use our Home Instruction for Parents of Preschool Youngsters (HIPPY) program.

BronxWorks Burnside Avenue Office

2070 Grand Concourse

Bronx, NY 10457

(718) 731-3114

Arturo Lopez, Attorney

alopez@bronxworks.org

Eviction Prevention

BronxWorks

Has several homelessness prevention programs designed to help low-income renters in emergency situations

achieve housing stability and better lives. For most programs you do not need to be on welfare to get help. These services are free.

Our experienced staff will help you:

- Understand the legal process
- Inform you of your tenant rights
- Seek funds for emergency rental assistance and utility assistance
- Navigate housing court
- Work with you to avoid eviction
- Help you take measures to prevent threats of eviction from reoccurring

Eviction Prevention programs include:

Family Eviction Prevention Supplement (FEPS) Application Assistance: This program assists families on public assistance with children under the age of 18 (or 18 and in high school) that have rent above their shelter allowance apply for the FEPS supplement.

HomeBase: BronxWorks' shelter prevention program

For residents of Bronx Community Districts 1 and 4.

Homeless Prevention and Relocation Support Services Program an eviction prevention program to assist residents who have Section 8 vouchers.

Emergency Needs for the Homeless Program an eviction prevention program for helping families with children under the age of 18 who are homeless or at risk of homelessness and in need of emergency services.

Other eviction prevention services that will pay a one -time rent arrears as long as funds last are:

Bridge Fund

(212) 674 0812-Must be referred by social service agency

Catholic Charities

(212) 371 1000-referral needed

Coalition for the Homeless

(212) 964 5900-Call for an appointment

City Task Force

(212) 962 4795-Provide info on rent arrears assistance, eviction prevention and housing court procedures

Salvation Army

(718) 455 4102, 3- limited funding

United Way of New York City

(212) 982 5512- Provides financial support to families and individuals facing eviction
Homeless Outreach Team -HOT

HOT

Is a mobile unit that works with homeless individuals on the streets, 24 hours a day, 365 days a year. We help street homeless people get appropriate services and move to safer environments. Our staff also helps place homeless people in permanent or long-term transitional housing.

HOT offers:

- Permanent housing placements
- Referrals to drug and alcohol treatment facilities and emergency shelter
- Counseling
- Benefits assistance
- Crisis intervention (HOT is a certified crisis intervention program)
- Medical and psychiatric services

If you see someone on the street that needs help or if you need help yourself, please call 311.

BronxWorks Homeless Outreach Team

60 E. Tremont Ave.
Bronx, NY 10453

For more information, please contact:

Ralph Acevedo, Program Director
(646) 393-4073

racevedo@bronxworks.org

Living Room / Safe Haven

The Living Room

Is the only 24-hour drop-in center in the Bronx for street homeless adults. Clients are welcome to spend time

Off the street, use the laundry and showers, eat a hot meal, and get other essential help.

Safe Haven

Is a temporary shelter with 50 beds for homeless adults.

The Living Room/Safe Haven offers:

- Housing placement and benefits assistance
- Medical and psychiatric care
- Nutritional assistance
- Medication monitoring
- Substance abuse counseling
- Drug and alcohol treatment referrals

BronxWorks Living Room/Safe Haven

800 Barretto St.

Bronx, NY 10474

For more information, please contact:

Noel Concepcion, Director

(718) 893-3606

nconcepcion@bronxworks.org

Family Shelters

BronxWorks

Operates three family residences in the Bronx that house a total of 276 homeless families at a time.

The residences provide:

- Private rooms with individual bathrooms and kitchenettes
- Help finding permanent housing
- Day care and recreation for children
- On-site medical care

Families in need must get placed in the shelters by the city's Department of Homeless Services.

Call the city's telephone hotline 311 for help.

Emergency Assistance Unit- 151 E 15th Street and Walton Avenue

The Brook

Bronx Works provides supportive social services at The Brook, a six-story residence developed by Common Ground.

The 190-unit building provides permanent supportive housing to low-income workers, people with HIV/AIDS, and chronically homeless individuals, including individuals with mental illness.

Housing referrals come directly from city agencies and Common Ground. Online applications for low-income applicants can be completed at www.commonground.org.

Building amenities include:

- 2,400 square foot community event space available for use by the neighborhood residents and organizations
- A large outdoor garden at the rear of the building
- Computer lab
- Fitness room
- Green roof
- Recreational activities
- On-site laundry
- 24-hour security/attended lobby

455 E. 148th St.

Bronx, NY 10455

For more information, please contact:

Megan Fogarty, Program Director

(646) 731-3400

mfogarty@bronxworks.org

New Hope Shelter

(718) 410-8007

1011 Walton Ave, Bronx, NY 10452

Near Concourse and West Bronx

Mbd Community Housing Corporate

(718) 861-1907

1700 Bryant Ave, Bronx, NY 10460

Near Fairmont - Claremont Village and West Bronx

Phipps Houses

(718) 299-3794

1743 Fulton Ave, Bronx, NY 10457

Near Fairmont - Claremont Village and West Bronx

Preferred On-Site Svc Inc.

(718) 991-6090

1397 Stebbins AVE, Bronx, NY 10459

Near Foxhurst and West Bronx

Phipps Houses

(718) 299-6522

1591 Fulton Ave, Bronx, NY 10457
Near Claremont and West Bronx

Aguila Inc

(718) 655-5861
15 W Mosholu Pkwy N, Bronx, NY 10467
Near West Bronx

St John's Community Housing

(718) 402-3704
1182 Washington Ave # 1J, Bronx, NY 10456
Near West Bronx

Ruth Fernandez Family Res

(718) 328-8180
762 Fox St, Bronx, NY 10455
Near West Bronx

Citizen Advice Bureau

(718) 299-5550
1605 Nelson Ave, Bronx, NY 10453
Near Morris Heights and West Bronx

Employment Assistance

BronxWorks' Workforce Development Department

Assists people that are unemployed, looking for their first job, or need help improving their careers. We have targeted programs for immigrants and young adults.

Workforce Development offers:

- Job skills training
- Job placement assistance
- Employment counseling
- Help with resume writing
- Interview preparation
- English as a Second Language (ESL) and Adult Basic Education classes
- Internships for young people
- Computer skills development
- Budgeting and financial literacy counseling
- Benefits assistance

We also provide important supportive services to help make the path to employment easier.

For more information, please contact:

(718) 993-8880
mjeannot@bronxworks.org

BronxWorks Workforce Development Office

391 E. 149th St., Suite 520

Bronx, NY 10455

The Doe Fund

212 628-5207

232 E 84th St

Helps formerly homeless and incarcerated gain employment in street cleaning, culinary arts and auto repair

Ready Willing and Able (Part of the Doe Fund)

212 628 5207

Helps homeless, single, able bodied adults with

History of incarceration and substance abuse

Wild Cat Service Corp-Jobs for Parolees

2 Washington St 3rd FL

212 209 6000

Housing Placement Assistance

The Housing Placement Assistance program

Helps individuals who are HIV-positive and their families to obtain and maintain supportive or independent housing. Services include:

- Assistance with tracking HASA (HIV/AIDS Services Administration) supportive housing applications
- Assistance with finding private apartments
- Advocacy for apartment approval

BronxWorks Positive Living Department

2054 Morris Ave.

Bronx, NY 10453

For more information, please contact:

Stive Joseph

(718) 716-5559, ext. 2526

sjoseph@bronxworks.org

Nutrition Programs

BronxWorks

Will help you get the nourishment you need to feel your best.

- Free lunch and dinner served daily
- Food pantry
- Nutritional supplements
- Nutritional assessments and counseling
- Workshops on healthy eating

BronxWorks Positive Living Department
2054 Morris Ave.
Bronx, NY 10453

For more information, please contact:
Leslie Rosen
(718) 716-5559, ext. 2534
lrosen@bronxworks.org

Harm Reduction

BronxWorks

We'll meet you where you're at! Come to learn ways to reduce the harm of risky behaviors related to alcohol and substance use. Increase your skills in living a healthier lifestyle.

- Individual and group counseling
- Skills development
- Breakfast and lunch
- Transportation provided

BronxWorks Positive Living Department
2054 Morris Ave.
Bronx, NY 10453

For more information, please contact:
Miriam Rabban, Program Director
(718) 716-5559, ext. 2522
mrabban@bronxworks.org

HIV Prevention

BronxWorks

Offers workshops in the community for adults and youth on HIV education and prevention:

- Countering myths about HIV/AIDS
- Providing facts about HIV/AIDS and transmission
- Conveying information about infection and reinfection
- Providing knowledge about safer sex

BronxWorks Positive Living Department
2054 Morris Ave.
Bronx, NY 10453
Case Management Services

The BronxWorks intensive Case Management program

Provides help with every part of life, including benefits, health care, legal issues, family matters, and other concerns.

- Help with securing benefits, entitlements, and financial management
- Comprehensive medical follow-up
- Treatment education and adherence support
- Assistance securing substance abuse, mental health, legal, and counseling services
- Family stability and independent living links and follow-up

BronxWorks Positive Living Department

2054 Morris Ave.

Bronx, NY 10453

For more information, please contact:

Jacqueline Best, Assistant Program Director

(718) 716-5559, ext. 2537

jb主@bronxworks.org

Health Home

Health Home is a care management service model whereby all of an individual's caregivers communicate with one another so that all of the patient's needs are addressed in a comprehensive manner. This is done primarily through a "care manager" who oversees and provides access to all of the services an individual needs to assure that they receive everything necessary to stay healthy, out of the emergency room, and out of the hospital. The health home services are provided through a network of organizations – providers, health plans, and community-based organizations. BronxWorks is partner in the Health Home initiative, as designed by New York State. We have joined with Montefiore Medical Center and Bronx Lebanon Hospital to bring comprehensive services care to individuals faced with a chronic illness.

Our collaboration includes primary care physicians, hospitals, substance abuse providers, housing and entitlement programs, and more. The chronic illnesses addressed by Health Home include (but are not limited to) HIV, diabetes, asthma, hypertension, heart disease, obesity, substance use, and mental health. At this time only individuals 18 years and older with Medicaid qualify for the services.

We will work with you to:

- ensure that you are linked to medical services
- assist with medical appointments
- seek out needed entitlements
- assist with treatment adherence
- provide housing assistance
- And much more

For more information or to make an appointment, please contact:

Saunique Gee, LMSW

Program Director
Community Care Coordination Program
(718) 716-5559, ext. 2536
sgee@bronxworks.org

SHELTERS FOR MEN

30TH St Men's Shelter Vacancy Control and Intake Unit & Adult Family Intake

NO children (AFIC) # 6 train to 28th St
400-430 E 30th Street at First Avenue. Intake center for homeless men who are NEW to the DHS shelter system or who have not resided in the DHS system for over six months. OPEN 24 HRS 7 DAYS A WEEK-
ID needed for assessment. 212 481 0771

Bellevue Assessment Center

29th Street and First Ave City-run shelter for men who have never been in a city shelter or have been away from a shelter for a least one year. 212 481 0771

Shelter for Families with Children/ Prevention and Temporary Housing

346 Powers Avenue
Bronx, NY
Take the # 6 Train to Cypress Avenue stop

Emergency Assistance Unit

151 East 151st St and Walton Avenue intake Shelters for Men and Women

Maternity Shelters

Inwood House

320 East 82nd Street bet. First and Second Avenues, 212-861-4400.
Ages 13-21 only. Pre-natal and post-natal care provided. Also operates a foster care program.

Sylvia's Place

(GLBTQ ages 16-24) 446 West 36th Street, 212.629.7440 Drop In hours are 6-9pm Monday-Saturday. Overnight shelter is available only to clients. All non-clients will be referred to another shelter until intake has been complete.

American Red Cross

150 Amsterdam Avenue bet. West 66th and 67th Streets, 212-875-2250. Arranges temporary shelter for elderly New Yorkers. Meals and casework provided. Clients must have a history of paying rent and maintaining an apartment in their own name.

Coalition for the Homeless

Individuals in need can call 212-776-2039 every Wednesday starting at 9:30 a.m. to schedule an appointment.

(registration for homeless) This documents individuals as homeless and eligible for services offered by the city.

Walk in Monday- Friday 9 a.m.-2 p.m. 212-964-5900 x140. First 60 clients assisted.

Public Housing Applications

All five boroughs: 718-707-7771

SRO and Short Term Rentals

Roomster.com- Free membership website with rooms for rent at all price points.

Spareroom.com-Website with rooms for rent at all price points

Drop In Centers

The Living Room- Showers – men and women

Must be 25 or older

800 Barretto Street (at Lafayette Avenue)

Subway: 6 to Hunt's Point Ave., Bronx

Open 24 hours a day, seven days a week, including holidays.

The Gathering Place

Screening required, please call 718-385-8726 ext. 26286 or 26300.

A drop-In center for homeless men and women providing case management, benefits assistance, referrals to services, housing assistance, referrals to respite bed sites.

Open 24 hours daily for the first ten weeks of year (Jan-2nd week in March), The rest of the year daily intake is 6am-8:30 p.m.

Important Hotlines

BRC Homeless Hotline

212-533-5151

Homeless Hotline

800-994-6494

Counseling

800-LIFE-NET

Battered Women

800-621-HOPE

Battered Women's Rights Clinic

718 575 4300 or 311

Senior Services Hotline

800-342-9871

Veterans' Hotline

800-827-1000

Rape Hotline

212-267-7273

Planned Parenthood

212-965-7015

Victims' Services

212-523-4728

Criminal Justice Help Line

212 533 4666

Documentation Services/ Birth and Death

212 788 4520

Child Abuse Registry

800 342 3720

Child Support Hotline

800 846 0773

Runaway Hotline

800 621 4000

For questions about non-emergency City services, call 311.

Bronx Clinics

Department of Health and Mental Hygiene's Immunization Hotline

(212) 676-2273 for information on immunization services.

Tremont Health Clinic

1826 Arthur Avenue

Tuesday, Wednesday and Thursday-8:30am - 2:30 pm

1309 Fulton Street

Monday-8:30 am - 2:30pm

STD Clinic

STD clinics provide free and confidential services.

For more information and hours of operation, please call (212) 427-5120,

Morrisania

1309 Fulton Ave (E 169th St. off 3rd)

Bronx, NY 10456

718 579-7714

Travel: 2 or 5 trains to 149th and 3rd and #15 or #55 bus to 169th and 3rd Map

Monday thru Friday — 8:30am to 3:00pm

Saturday, 8:30am — 12:00pm

Services: STD Services for those patients presenting symptoms or at risk of exposure,
Emergency Contraception,
HIV Counseling and Rapid Testing
Intake closes at 12:00PM every second Friday of each month for a mandatory staff meeting.

Free Clothing

St. Ann's Church of Morrisania

295 St Ann's Ave at 140th St.

718 585 5632

Clothing is placed in bin outside; take as you please

Graffiti Baptist Church

205 E 7th St Between Ave B and Ave C (East Village)

212 473 0044

Thurs at 10am and Sat at 1pm

No Referral or ID needed except for business attire

If you need referrals to sources of free clothing, go to The Coalition for the Homeless at
129 Fulton Street,
Lower Manhattan

Drug Rehabilitation and Treatment Programs

Counseling Services of EDNY

Counseling Services of EDNY is an alcohol addiction treatment and drug rehabilitation facility that is

located at 911 Walton Avenue Suite 1-B Bronx, NY 10452. You can contact Counseling Services of

EDNY by calling (718) 590-1790.

Types of Services Outpatient Treatment, DUI Offenders, Spanish Speaking
Payment Structure & Forms Medicaid Assistance, Self Pay, Help with Payments

BASICS Inc

BASICS Inc is a drug rehab and alcohol treatment program that is located at 488 East 164 Street Bronx, NY 10456.

You can contact BASICS Inc by calling (646) 224-0448.

Types of Services Outpatient Treatment, Services for Minors, Seniors, Women, Men, Court

Appointed Clients, Spanish Speaking

Payment Structure & Forms Medicaid Assistance, Medicare Assistance, Self Pay, Sliding Scale Fee

Argus Community Inc

Argus Community Inc. is a drug rehabilitation and alcoholism treatment center that is located at 760 East 160th Street Bronx, NY 10456. You can contact Argus Community Inc by calling (718) 401-5700x5788.

Types of Services Residential Long-Term Rehab, HIV - AIDS, Men, Court Appointed Clients

Payment Structure & Forms Medicaid Assistance, Medicare Assistance, Self Pay, Help with Payments

South Bronx Mental Health Council Inc

South Bronx Mental Health Council Inc is an alcohol treatment and drug treatment facility that is located at

1241 Lafayette Avenue Bronx, NY 10474. You can contact South Bronx Mental Health Council Inc. by calling (718) 378-6500x238.

Types of Services Outpatient Treatment, Drug and Alcohol Day Treatment, Dual Diagnosis,

Seniors, Women, Men, Court Appointed Clients, Spanish Speaking

Payment Structure & Forms Medicaid Assistance, Medicare Assistance, Private Pay, Military

Insurance,

Self Pay

VIP Community Services

VIP Community Services is an alcohol rehabilitation and drug treatment program that is located at 671-673

East 231st Street Bronx, NY 10466. You can contact VIP Community Services by calling (718) 405-5131.

Types of Services Transitional Housing, Residential Long-Term Rehab, Women

Payment Structure & Forms Self Pay

Osborne Treatment Services Inc

Osborne Treatment Services Inc is an alcohol treatment and drug rehabilitation facility that is located

at 801-809 Westchester Avenue Bronx, NY 10455. You can contact Osborne Treatment Services Inc

by calling (718) 842-0500.

Types of Services Outpatient Treatment, Drug and Alcohol Day Treatment, HIV - AIDS,

Women, Men, Court Appointed Clients, Spanish Speaking
Payment Structure & Forms Medicaid Assistance, Help with Payments

Promesa Inc

Promesa Inc is an alcohol addiction treatment and drug rehab facility that is located at 1776 Clay

Avenue Bronx, NY 10456. You can contact Promesa Inc by calling (718) 299-1100.

Types of Services Methadone Maintenance, Methadone Detox, Outpatient Treatment, Drug and Alcohol

Day Treatment, Dual Diagnosis, HIV - AIDS, Seniors, Pregnant Women, Women, Men, Spanish Speaking

Payment Structure & Forms Medicaid Assistance, Medicare Assistance, Private Pay, Self Pay, Sliding

Scale Fee, Help with Payments

TRI Center Inc

TRI Center Inc is a drug rehabilitation and alcohol treatment facility that is located at 2488

Grand Concourse Street Bronx, NY 10458. You can contact TRI Center Inc by calling (718)

584-7204.

Types of Services Outpatient Treatment, Court Appointed Clients

Payment Structure & Forms Medicaid Assistance, Private Pay, Self Pay, Sliding Scale Fee

Veterans Affairs Medical Center

Veterans Affairs Medical Center is a drug treatment and alcohol rehab center that is located at

130 West Kingsbridge Road Ward 5-B Bronx, NY 10468. You can contact Veterans Affairs Medical

Center by calling (718) 584-9000.

Types of Services Mental Health and Substance Abuse Treatment, Drug and Alcohol Detox,

Methadone

Maintenance, Outpatient Treatment, Dual Diagnosis, Seniors, Women, Spanish Speaking

Payment Structure & Forms Private Pay, Military Insurance, Self Pay, Sliding Scale Fee, Help

with Payments

Palladia Inc

Palladia Inc is an alcohol treatment and drug rehabilitation facility that is located at 1600 Macombs

Road Bronx, NY 10452. You can contact Palladia Inc by calling (718) 299-3300.

Types of Services Residential Long-Term Rehab, Services for Minors, Dual
Diagnosis, HIV - AIDS,
Gay and Lesbian, Pregnant Women, Court Appointed Clients, Spanish Speaking
Payment Structure & Forms Self Pay, Sliding Scale Fee, Help with Payments

HELP/PSI Inc

HELP/PSI Inc is an alcohol treatment and drug treatment facility that is located at 1401
University

Avenue Bronx, NY 10452. You can contact HELP/PSI Inc by calling (718) 681-8700.

Types of Services Mental Health and Substance Abuse Treatment, Residential Long-
Term

Rehab, Dual Diagnosis, HIV - AIDS, Spanish Speaking

Payment Structure & Forms Medicaid Assistance, Medicare Assistance, Self Pay

Saint Barnabas Hospital

Saint Barnabas Hospital is a drug addiction treatment and alcohol rehabilitation facility
that is located

at 183rd Street and 3rd Avenue Bronx, NY 10457. You can contact Saint Barnabas
Hospital

by calling (718) 960-6170.

Types of Services Drug and Alcohol Detox, Methadone Detox, Hospital Inpatient
Treatment, Hearing Impaired Clients, Spanish Speaking

Payment Structure & Forms Medicaid Assistance, Medicare Assistance, Private Pay,
Self Pay

Albert Einstein College of Medicine

Albert Einstein College of Medicine is an alcohol addiction treatment and drug treatment
center that is located at Wellness Center at Waters Place 1510 Waters Place Bronx, NY
10461. You can contact Albert Einstein College of Medicine by calling (718) 829-3440.

Types of Services Methadone Maintenance, Outpatient Treatment, Dual Diagnosis,
HIV - AIDS,

Pregnant Women, Hearing Impaired Clients, Spanish Speaking Payment Structure &

Forms Medicaid Assistance, Private Pay, Self Pay, Sliding Scale Fee

Daytop Village Inc

Daytop Village Inc is a drug addiction treatment and alcohol treatment center that is
located at 2614

Halperin

Avenue Suite 16 Bronx, NY 10461. You can contact Daytop Village Inc by calling (718)
518-9007.

Types of Services Outpatient Treatment, Drug and Alcohol Day Treatment, Services
for Minors, Women, Spanish Speaking

Payment Structure & Forms Medicaid Assistance, Private Pay, Self Pay, Sliding Scale
Fee

Saint Barnabas Community Enterprises

Saint Barnabas Community Enterprises is a drug treatment and alcohol rehabilitation center that is located at 4535 3rd Avenue Bronx, NY 10457. You can contact Saint Barnabas Community Enterprises by calling (718) 960-6214.

Types of Services Methadone Maintenance, Outpatient Treatment, HIV - AIDS, Women, Men, Hearing Impaired Clients, Spanish Speaking, Languages other than Spanish
Payment Structure & Forms Medicaid Assistance, Medicare Assistance, Private Pay, Self Pay

BASICS Inc Bronx Addiction Services

BASICS Inc Bronx Addiction Services is a drug treatment and alcohol rehab facility that is located at 1064 Franklin Avenue Bronx, NY 10456. You can contact BASICS Inc Bronx Addiction Services by calling (718) 960-7517.

Types of Services Mental Health and Substance Abuse Treatment, Residential Long-Term Rehab, Dual Diagnosis, HIV - AIDS, Men, Court Appointed Clients, Spanish Speaking
Payment Structure & Forms Medicaid Assistance, Medicare Assistance, Private Pay, Military Insurance, Self Pay

Narco Freedom Inc/Regeneration

Narco Freedom Inc/Regeneration is a drug rehab and alcohol rehab center that is located at 1668 Webster Avenue Bronx, NY 10457. You can contact Narco Freedom Inc/Regeneration by calling (718) 299-0251.

Types of Services Residential Long-Term Rehab, Women, Residential Beds for Children, Spanish Speaking
Payment Structure & Forms Medicaid Assistance

Lincoln Medical/Mental Health Center

Lincoln Medical/Mental Health Center is an alcohol treatment and drug rehab facility that is located at 349 East 140th Street Bronx, NY 10454. You can contact Lincoln Medical/Mental Health Center by calling (718) 993-3100x113.

Types of Services Outpatient Treatment, Gay and Lesbian, Pregnant Women,
Women, Men,
Spanish Speaking
Payment Structure & Forms Medicaid Assistance, Medicare Assistance, Private Pay,
Self Pay,
Sliding Scale
Fee, Help with Payments

Montefiore North Division OP CD

Montefiore North Division OP CD is a drug addiction treatment and alcohol rehab
program that is

located at 4401

Bronx Boulevard Bronx, NY 10470. You can contact Montefiore North Division OP CD
by calling
(718) 304-7000.

Types of Services Outpatient Treatment, Services for Minors, Seniors, Pregnant
Women,

Women, Men,

DUI Offenders, Court Appointed Clients, Spanish Speaking, Languages
other than Spanish

Payment Structure & Forms Medicaid Assistance, Medicare Assistance, Private Pay,
Self Pay

Riverdale Mental Health Assoc. Inc

Riverdale Mental Health Assoc. Inc is an alcohol treatment and drug rehab facility that is
located at

5676 Riverdale Avenue Bronx, NY 10471. You can contact Riverdale Mental Health
Assoc. Inc by calling (718) 796-5300x153.

Types of Services Outpatient Treatment, DUI Offenders, Spanish Speaking

Payment Structure & Forms Medicaid Assistance, Medicare Assistance, Private Pay,
Self Pay,

Sliding Scale Fee

Hunts Point Multi Service Program Center Inc.

Hunts Point Multi Service Program Center Inc. is an alcohol rehab and drug treatment
facility that

is located at 630 Jackson Avenue 2nd Floor Bronx, NY 10455. You can contact Hunts
Point Multi Service Program Center Inc by calling
(718) 993-3010.

Types of Services Outpatient Treatment, Women, Spanish Speaking

Payment Structure & Forms Medicaid Assistance, Medicare Assistance, Private Pay

Jacobi Medical Center

Jacobi Medical Center is a drug addiction treatment and alcohol rehab center that is
located at 1400 Pelham Parkway South Building 1 10 East Bronx, NY 10461. You can
contact Jacobi Medical Center by calling (718) 918-4465.

Types of Services Drug and Alcohol Detox, Hospital Inpatient Treatment, Dual Diagnosis, Hearing
Impaired Clients, Spanish Speaking, Languages other than Spanish
Payment Structure & Forms Medicaid Assistance, Medicare Assistance, Private Pay, Military Insurance,
Self Pay, Sliding Scale Fee

Dr. Martin Luther King Jr. Bronx Lebanon

Dr. Martin Luther King Jr. Bronx Lebanon is a drug rehabilitation and alcoholism treatment program that is located at 321 East Tremont Avenue 4th Floor Bronx, NY 10457. You can contact Dr. Martin Luther King Jr. Bronx Lebanon by calling (718) 518-3764x3765.

Types of Services Outpatient Treatment, Dual Diagnosis, Gay and Lesbian, Seniors, DUI Offenders,
Court Appointed Clients, Spanish Speaking
Payment Structure & Forms Medicaid Assistance, Medicare Assistance, Private Pay, Military Insurance,
Self Pay, Sliding Scale Fee

Bronx Lebanon Hospital Center

Bronx Lebanon Hospital Center is a drug rehab and alcohol rehab center that is located at 321 East Tremont Avenue Bronx, NY 10457. You can contact Bronx Lebanon Hospital Center by calling (718) 518-3700x3733.

Types of Services Transitional Housing, Residential Long-Term Rehab
Payment Structure & Forms Medicaid Assistance, Self Pay

Taylormayd Inc

Taylormayd Inc is an alcohol treatment and drug rehab facility that is located at 51 Westchester Square Bronx, NY 10461. You can contact Taylormayd Inc by calling (718) 829-3617.

Types of Services Mental Health and Substance Abuse Treatment, Outpatient Treatment,
Services for Minors,
Pregnant Women, Women, Men, DUI Offenders, Court Appointed Clients,
Spanish Speaking
Payment Structure & Forms Medicaid Assistance, Medicare Assistance, Self Pay, Sliding Scale Fee

Montefiore Medical Center (SATP)

Montefiore Medical Center (SATP) is an alcohol treatment and drug treatment center that is located at 3550

Jerome Avenue Bronx, NY 10467. You can contact Montefiore Medical Center (SATP) by calling (718) 920-4067x4795.

Types of Services Methadone Maintenance, Outpatient Treatment, Hearing Impaired Clients, Spanish Speaking

Payment Structure & Forms Medicaid Assistance, Private Pay, Self Pay, Sliding Scale Fee

Samaritan Village Inc

Samaritan Village Inc is an alcohol rehab and drug treatment program that is located at 1381

University Avenue Bronx, NY 10452. You can contact Samaritan Village Inc by calling (718) 681-9300x2621.

Types of Services Residential Long-Term Rehab

Payment Structure & Forms Medicaid Assistance, Medicare Assistance, Military Insurance,
Help with Payments

Odyssey House Inc

Odyssey House Inc is a drug treatment and alcohol rehabilitation center that is located at 1328

Clinton Avenue Bronx, NY 10456. You can contact Odyssey House Inc by calling (718) 378-8995.

Types of Services Residential Long-Term Rehab, Residential Beds for Children

Payment Structure & Forms Medicaid Assistance, Medicare Assistance, Self Pay, Sliding Scale Fee

PAC Program of the Bronx

PAC Program of the Bronx is an alcohol rehab and drug rehab program that is located at 1215-

1217 Stratford Avenue Bronx, NY 10472. You can contact PAC Program of the Bronx by calling (718) 328-2605.

Types of Services Mental Health and Substance Abuse Treatment, Outpatient Treatment, Services for Minors,

Dual Diagnosis, Seniors, Women, Men, DUI Offenders, Court

Appointed Clients, Spanish Speaking

Payment Structure & Forms Medicaid Assistance, Private Pay, Self Pay, Sliding Scale Fee

Bronx Addiction Treatment Center

Bronx Addiction Treatment Center is an alcohol rehab and drug rehab program that is located at

1500 Waters Place Building 13 Bronx, NY 10461. You can contact Bronx Addiction Treatment

Center by calling (718) 904-0026.

Types of Services Residential Short-Term Rehab, Dual Diagnosis, HIV - AIDS, Gay and Lesbian, Pregnant Women, Women, Men, Court Appointed Clients, Spanish Speaking

Payment Structure & Forms Medicaid Assistance, Private Pay, Self Pay

Jacobi CD OP Center for Youth

Jacobi CD OP Center for Youth is an alcohol addiction treatment and drug treatment program

that is located at 1400 Pelham Parkway South Bronx, NY 10461. You can contact Jacobi CD OP

Center for Youth by calling (718) 918-6714.

Types of Services Outpatient Treatment, Services for Minors, Dual Diagnosis, HIV – AIDS, Women, Men, Hearing Impaired Clients

Payment Structure & Forms Medicaid Assistance, Medicare Assistance, Private Pay, Self Pay,

Help with Payments

Phoenix Houses of New York

Phoenix Houses of New York is a drug treatment and alcohol rehab center that is located at 480 East 185th Street Bronx,

NY 10458. You can contact Phoenix Houses of New York by calling (718) 584-7170.

Types of Services Residential Long-Term Rehab, Seniors, Men, Court Appointed Clients

Women in Need Inc

Women in Need Inc is a drug rehabilitation and alcohol treatment center that is located at 391

East 149th Street

6th Floor Bronx, NY 10455. You can contact Women in Need Inc by calling (718) 402-0066.

Types of Services Outpatient Treatment, Dual Diagnosis, Women, Spanish Speaking

Payment Structure & Forms Medicaid Assistance, Medicare Assistance, Self Pay, Sliding Scale

Fee

United Bronx Parents Inc (UBP)

United Bronx Parents Inc (UBP) is an alcohol addiction treatment and drug rehabilitation center

that is located at 1006 East 151st Street Bronx, NY 10455. You can contact United Bronx Parents

Inc (UBP) by calling (718) 742-0082.

Types of Services Transitional Housing, Residential Long-Term Rehab, Dual Diagnosis,

Pregnant Women, Women, Residential Beds for Children, Court Appointed Clients, Spanish Speaking

Payment Structure & Forms Medicaid Assistance, Medicare Assistance, Private Pay, Military Insurance, Self Pay, Help with Payments

SCAN/NY Making Choices Treatment Center

SCAN/NY Making Choices Treatment Center is a drug treatment and alcoholism treatment facility

that is located at 1377 Jerome Avenue Bronx, NY 10452. You can contact SCAN/NY Making

Choices Treatment Center by calling (718) 293-2230.

Types of Services Outpatient Treatment, Women, Court Appointed Clients, Spanish Speaking,

Languages other than Spanish

Payment Structure & Forms Medicaid Assistance, Self Pay, Sliding Scale Fee

Phoenix House

Phoenix House is a drug treatment and alcohol rehab program that is located at 480 East 185th Street Bronx, NY 10458. You can contact Phoenix House by calling (718) 584-7170.

Types of Services Residential Long-Term Rehab, Men, Court Appointed Clients, Hearing Impaired Clients, Spanish Speaking

Payment Structure & Forms Medicaid Assistance, Medicare Assistance, Private Pay, Self Pay,

Sliding Scale Fee

Vertex LLC

Vertex LLC is an alcohol treatment and drug rehab center that is located at 1080 East Gun Hill

Road Bronx, NY 10469. You can contact Vertex LLC by calling (718) 653-1117x116.

Types of Services Outpatient Treatment, Services for Minors, DUI Offenders, Court Appointed Clients, Spanish Speaking, Languages other than Spanish

Payment Structure & Forms Medicaid Assistance, Medicare Assistance, Private Pay, Self Pay,

Sliding Scale Fee

United Bronx Parents Inc (UBP)

United Bronx Parents Inc (UBP) is a drug treatment and alcohol rehabilitation center that is located at 966 Prospect Avenue 2nd Floor Bronx, NY 10459. You can contact United Bronx

Parents Inc (UBP) by calling (718) 617-6060x290.

Types of Services Outpatient Treatment, HIV - AIDS, Seniors, Court Appointed Clients, Spanish Speaking

Payment Structure & Forms Medicaid Assistance, Medicare Assistance, Private Pay, Self Pay,

Sliding Scale Fee

Success Counseling Services Inc

Success Counseling Services Inc is an alcohol addiction treatment and drug treatment facility that is located at 1015 Ogden Avenue Bronx, NY 10452. You can contact Success Counseling Services

Inc. by calling (718) 538-6112.

Types of Services Outpatient Treatment, Dual Diagnosis, Women, Court Appointed Clients, Spanish Speaking

Payment Structure & Forms Medicaid Assistance, Medicare Assistance, Private Pay, Self Pay,

Sliding Scale Fee, Help with Payments

Arms Acres Inc

Arms Acres Inc is an alcohol treatment and drug treatment facility that is located at 3584 Jerome Avenue

Bronx, NY 10467. You can contact Arms Acres Inc by calling (718) 653-1537x110.

Types of Services Mental Health and Substance Abuse Treatment, Outpatient Treatment, Services for Minors, Dual Diagnosis, Gay and Lesbian, Women, Men, DUI Offenders, Court Appointed Clients, Spanish Speaking

Payment Structure & Forms Medicaid Assistance, Medicare Assistance, Private Pay, Self Pay,

Sliding Scale Fee

NRI Group LLC

NRI Group LLC is an alcohol rehabilitation and drug treatment program that is located at Amber Hall 1385 Fulton Avenue Bronx, NY 10456. You can contact NRI Group LLC by calling (718) 597-0805.

Types of Services Outpatient Treatment

Payment Structure & Forms Medicaid Assistance, Medicare Assistance, Private Pay, Self Pay, Sliding Scale Fee, Help with Payments

Narco Freedom Inc

Narco Freedom Inc is a drug rehabilitation and alcoholism treatment facility that is located at 528 Morris

Avenue Bronx, NY 10451. You can contact Narco Freedom Inc by calling (718) 402-9000x129.

Types of Services Outpatient Treatment, Court Appointed Clients, Spanish Speaking

Payment Structure & Forms Medicaid Assistance, Medicare Assistance

Project Renewal Medical Van – Mon 7:30-9:30 2524 Creston Ave off Grand Concourse

Columbia Student Medical Outreach 21 Audubon Avenue at 166th Streets, 212-342-4719.

Monday 8a.m. to 8:30 p.m.,

Tuesday, Wednesday 8a.m. to 7:30 p.m.,

Thursday 8 a.m. to 5 p.m.,
Friday 9 a.m. to 5 p.m.
Women up to age 45, men ages 14 – 35

Dental Services

NYU College of Dentistry

**September- June 345 East 24th Street at First Avenue 212-998-9800 or
212 998 9370, Monday-Thursday 9 a.m.-7 p.m., Friday 8 a.m.-3 p.m. Emergency care on
weekends:
9 a.m. –6 p.m.

Columbia Presbyterian

Call for an appointment, 212-740-1780
Bellevue Hospital Ophthalmology 462 First Avenue at East 27th Street 212-562-4141,
Monday-Friday
9 a.m. - 5 p.m.
Sliding scale payment: \$20, \$40...

Legal Aid Society

260 E 161st Street
Bronx, NY 10451
718 991-4600
Fax # 718 842 2867

Areas of Practice: Housing, Government Benefits, Family Law and Domestic Violence
Law-In addition to providing general services, the Bronx office participates in the
outreach site-based Single Stop Robin Hood foundation Initiative and the Housing Help
Project located on-site at the Bronx Housing Court office to which clients residing in zip
code 10451 seeking help may be referred for case intake. Call for an appointment-

Single Stop

For New Yorkers in need, financial problems often arise from a cluster of challenges
ranging
from debt to legal problems to family stress. Traditionally, these issues have to be
addressed
one at a time, at different offices in far-flung locations around the city. Those attempting
to
solve problems for themselves and their families often give up, finding the process to be
an
additional burden. Single Stop's aim is to reduce poverty by giving people the right
advice

about public benefits, the right legal counsel and the right financial assistance all in one location.

Single Stop operates at over 80 sites in the city's poorest neighborhoods. In immigrant communities, bilingual counselors are on hand. The initiative serves more than 125,000 impoverished New Yorkers annually. Each Single Stop site is customized to meet the needs of the neighborhood it serves and provides some or all of the following types of free, one-on-one counseling:

Benefits: Specialists using the web-based Self-Sufficiency Calculator determine eligibility and provide assistance with applications for government benefits.

Financial: Trained counselors offer expertise in managing debt and creating a budget.

Tax professionals prepare tax returns—at no charge—and help clients secure the Earned Income Tax Credit.

Legal: On-site lawyers from the Legal Aid Society, Legal Services of New York, the Urban Justice Center and the New York Legal Assistance Group provide assistance in dealing with eviction notices, immigration issues, custody disputes, errors in criminal records and more.

Family: Social workers give confidential help on issues including domestic violence, problems at school and substance abuse.

Jobs after an on-the-spot assessment, job seekers are referred for training.

To ensure Single Stop has the most impact, Robin Hood continues to forge strong partnerships with several city agencies: the Human Resources Administration; Department of Correction (Rikers); the Department of Homeless Services; and Department of Consumer Affairs. These partnerships translate into better collaboration between the city agencies and top-tier community-based organizations that deliver Single Stop services. To locate a Single Stop site, please visit www.singlestopusa.org.

Showers & Laundry

The Living Room 890 Garrison Ave, Bronx NY 10474

Contact Noel Concepcion @ 718 893 3605

Free Haircuts

Bring voucher from shelter

American Barber Institute

300 W 29th between 7th & 8th Avenues

212 290 2289

Free Haircuts/ every six weeks @

Riverside Church Barber Program

91 Claremont Avenue/ 122nd Street,

Call 212 870 6870 to make an appointment

Toiletries?

INSPIRE OUTREACH
STREET SHEETS

Shelters, Eviction Prevention, Housing Counseling, Drop in
Centers and SRO Resource Booklet

Spring 2012

Updated 6-5-2012

The Street Sheets are produced by

Amanda Parrish Block

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Mary Ellen Kennel and Partners in Grace -

A coalition of faith Communities located in the Greenwich Village area in the
neighborhood of Grace Episcopal Church to download the latest version
inspireoutreach.net

Questions, corrections, or additions?

Please call Amanda at 917-517-3203-or- e-mail inspireoutreach@gmail.com

APPENDIX G

ACCEPTANCE LETTER

Letter of Acceptance: National Association of Youth Chaplains

September 1, 2010

Grace & Peace to you from God our Father and Our Lord Jesus Christ.

It is with much excitement that I write to you, to inform you, that you have been accepted into the Fall cohort of the Youth Chaplaincy Certification Program (YCCP) that begins Monday, September 13, 2010 at 7:00 pm with the National Association of Youth Chaplains (NAYC) in collaboration with New York State Office of Children & Family Services - Bureau of Ministerial Services, Downstate.

This program has a multi-disciplinary approach that will allow the practitioner to explore new ways of working with youth who are un-churched and incarcerated. This is just one component of the chaplaincy process. We will explore many areas that will assist practitioners in becoming educated and equipped chaplains in New York City and abroad. We will address some of the new norms of our society in order to better serve our communities. There will be an intense pastoral formation process. We really want to cultivate an environment for growth and utilize the student-teacher, teacher-student model, where we are all learning from one another.

The cost of the program is \$400.00 and a non-refundable deposit of \$100.00 is required upon completion of the application form. If necessary, a payment plan can be made for the remaining balance of \$300.00, which covers the cost of your student manual, youth chaplaincy credentials, membership dues for NAYC and graduation fees. Checks and money orders should be made payable to National Association of Youth Chaplains (NAYC). You are required to purchase one text for this course, *Pastoral*

Care: An Essential Guide, by John Patton. We will be using this text extensively during the course of the trainings and so I recommend that you get it and begin reading prior to the first class.

You will need to bring to the first class \$100.00 deposit, 2 passport size photos, copies of birth certificate or other proof of age such as passport, proof of citizenship or residency, copy of bill with proof of address, social security card and driver's license or state ID and letter of recommendation from your pastor. If you are an ordained minister, please bring in copies of your credentials and if you are a pastor, please bring in a letter from the board or pastoral credentials. If you have any degrees photocopies are accepted.

Our first meeting will take place at Concord Baptist Church in Brooklyn, at 833 Gardner C. Taylor Blvd. (formerly Marcy Avenue) Brooklyn, New York 11216. Please make arrangements to arrive by 5:30 PM for the first class as we will be processing your paperwork between 5:30 and 6:50 PM and class will begin promptly at 7 PM. NO RECORDING DEVICES ARE ALLOWED! A copy of the course schedule is included for your review and preparation for class.

We look forward to working together and completing this process that will prayerfully change our city.

In His Service

Rev. Alfred Correa, M.A., M.Div., D.Min, (C)
NYS-OCFS Regional Chaplain, Downstate - New York
Founder/Executive Director
Youth Chaplaincy Certification Program

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